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THE
APOSTLES CREED

REV. R. C. GIBSON

THE APOSTLES' CREED.

COLLATED CHIEFLY FROM THE WORKS OF

BISHOP PEARSON, DR. BARROW, AND
DR. HAMMOND, ETC. ETC.

BY

REV. R. C. GIBSON,
VICAR OF WESTON LULLINGFIELD.



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SHORT PREFACE.

It may be urged that many of the questions in this compilation are childish. To this objection the author answers that it was written for the young in humble life, who had not access to the works it was taken from, nor time to read them if they had them.

“Butler’s Analogy” has been found on the shelves of more than one factory operative, but these are rare, and quite exceptional instances.

THE APOSTLES' CREED.

I believe.

Q. How many parts are there in belief?

A. Two : one of the brain, the other of the heart.

Q. Must both be joined together?

A. Yes. "If thou shalt confess *with thy mouth* the Lord Jesus, and shalt *believe in thy heart* that God hath raised Him from the dead, thou shalt be saved." Rom. x. 9.

Q. What do you mean by "I believe in God"?

A. I believe, generally implies a doubt. Here it means, I have not the least doubt that there is a God.

Q. Why do you believe what God told you?

A. Because God is so wise that nobody can deceive Him, and He is too good to tell me what is untrue.

P. 1 Tim. i. 17. "The only wise God."

Rom. xvi. 27. "To God only wise, be glory through Jesus Christ for ever."

1 Sam. ii. 3. "The LORD is a God of knowledge."
(Here knowledge is a plural word, put for all knowledge.)

Numbers xxiii. 19. "God is not a man that He should lie."

1 Sam. xv. 29. "The strength of Israel will not lie nor repent."

Titus i. 2. "God that cannot lie."

Q. By whom has God spoken to men ?

A. Before Jesus Christ lived He spoke to mankind through the prophets. But He has now spoken to all men through Jesus Christ in His manhood.

P. Heb. i. 1, 2. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

Q. When you say, "I believe in God," must you do no more than say so ?

A. Yes. I must say so with my lips, but I must also believe in Him with my heart.

P. Rom. x. 10. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Q. What good will your belief in God do for you ?

A. I could not have been baptized unless my godfathers and godmother had promised for me that I should believe in God; and if I always continue to do so, my belief in Him will save my soul.

P. Acts viii. 37. "And Philip said, If thou believest with all thine heart thou mayest," *i.e.*, be baptized.

St. Mark xvi. 16. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Q. Whom do you say you believe in ?

A. In God.

Q. What is God ?

A. A Spirit.

P. St. John iv. 24. "God is a Spirit."

Q. Was there ever a time when God was not?

A. No, He is from everlasting.

P. Psalm xc. 2. "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God."

Q. Can God die?

A. No, He is immortal, a word meaning, "cannot die."

P. 1 Tim. i. 17. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever."

Q. Are there not many gods mentioned in the Bible?

A. Yes, besides the heathen gods of wood and stone, judges, kings, and great men were sometimes called gods.

Q. Are they like the God you believe in?

A. No; they were not really gods though called so. They could not give life to a dead man, or even make a common living animal. So our God is called the God of gods, and all other gods are told to worship Him. Isa. xlv. 10—17.

"O give thanks unto the God of gods." Ps. cxxxvi. 2.

P. 1 Cor. viii. 5, 6. "For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things."

Psalm lxxxii. 1, 6. "God standeth in the congregation of the mighty; He judgeth among the gods."

"I have said, Ye are gods, and all of you are children of the Most High."

Psalm xcvi. 7. "Worship Him, all ye gods."

St. John x. 34—36. "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

Q. Can you live without God?

A. No, I could not.

P. Acts xvii. 28. "For in Him we live, and move, and have our being."

P. Psalm cxxxix. 7—12. "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?

"If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea,

"Even there shall Thy hand lead me, and Thy right hand shall hold me.

"If I say, Surely the darkness shall cover me, even the night shall be light about me.

"Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee."

Q. Does God know what you say and think?

A. Yes; He knows everything I have said, and

what I think, and what I have always thought, even before my thoughts came into my mind.

P. Rom. ii. 16. "God shall judge the secrets of men by Jesus Christ." Therefore He must know them before He can judge them.

Romans viii. 27. "He that searcheth the hearts."

Jeremiah xvii. 10. "I, the LORD search the heart, I try the reins."

1 Chronicles xxviii. 9. "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts."

Q. What must your belief in God make you do?

A. It must make me love Him better than any one else, and try to do what He wishes me to do, and always to think what is good; or else my belief will be no better than that of devils, for "they believe and tremble."

P. St. James ii. 19, 20. "Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?"

I believe in God the Father.

Q. Who taught you to call God your Father?

A. Jesus Christ.

Q. Dared you have called Him so of yourself?

A. No.

P. St. Matt. vi. 9. "After this manner therefore pray ye: Our Father, which art in heaven."

Q. Why do you call God the Father?

A. Because He made the world and all things in it.

Because He made the holy angels, because He made man, and because He is the Father of Christ.

P. Gen. ii. 4. "The LORD God made the earth and the heavens."

Job xxxviii. 28. "Hath the rain a father? or who hath begotten the drops of dew?"

Heb. xii. 9. "The Father of spirits."

Job xxxviii. 7. "When the morning stars sang together, and all the sons of God shouted for joy."

Luke iii. 38. "Adam, which was the son of God."

Mal. ii. 10. "Have we not all one Father? hath not one God created us?"

Q. Besides creating you, does God do anything more for you as a Father?

A. Yes. He feeds and clothes me.

P. St. Matt. vi. 25, 26, 28—33. "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?"

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

“(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

“But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.”

Q. May you ask God for anything you want?

A. Yes, I may.

P. St. Matt. vii. 9—11. “Or what man is there of you, whom, if his son ask bread, will he give him a stone?

“Or if he ask a fish, will he give him a serpent?

“If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?

Q. How must you ask Him?

A. I must ask Him, believing that He has both the power and will to give what I ask for.

P. St. James i. 6. “Let him ask in faith, nothing wavering.”

Q. What must you do to God your Father?

A. As God is my Father, and I am His child, I must pay Him that reverence which belongs to Him.

Q. What is that reverence?

A. I am commanded to honour my father and mother: much more must I honour God, who is the Maker of my father and mother.

P. Mal. i. 6. “A son honoureth his father, and a servant his master: if then I be a father, where

is mine honour ? and if I be a master, where is my fear ? saith the LORD of hosts.

Q. Must you do anything else besides honour God ?

A. Yes ; I must obey Him, for He loves obedience.

P. 1 Sam. xv. 22. "And Samuel said, 'Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.'"

Q. Is God your Father in any other manner than in being your Creator and Preserver ?

A. Yes ; He is my Father by redemption, regeneration and adoption.

Q. What do you mean by saying He is your Father through redemption ?

A. To redeem means to buy back again ; so I mean that He is my Father because He bought me back again. In the Old Testament this expression is made use of concerning a temporal deliverance ; in the New Testament concerning our spiritual one.

P. Deut. xxxii. 6. "Do ye thus requite the LORD, O foolish people and unwise ? is not He thy Father that hath bought thee ?"

P. 1 Pet. i. 18, 19. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot."

Q. What did He buy you back again from ?

A. From sin. Rom. vii. 14. "Sold under sin."

Q. How came you to be so under the power of sin that you required buying back again ?

A. Adam sinned, and I am a partaker of his sin, for I was born in sin, and so I ceased to be God's child, and became the child of wrath."

P. Psalm li. 5. "Behold I was shapen in iniquity; and in sin did my mother conceive me."

Rom. v. 12. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Q. What do you mean by calling God your Father by regeneration?

A. God gave me a new birth through Christ.

1 Pet. i. 3, 4. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away."

Q. And by adoption?

A. When a man and his wife have no child, they sometimes take a child whose parents are dead, or have left it; and this child they take and bring up as if it were their own. So though I was a child of wrath, yet God having bought me back from sin by Jesus Christ, puts His Holy Spirit in my heart, and makes me His child by adoption.

P. Eph. i. 5. "Having predestinated us to the adoption of children."

Rom. viii. 15. "Ye have received the spirit of adoption, whereby we cry, Abba, Father."

Gal. iv. 4—6. "When the fulness of the time was come, God sent forth His Son, made of a

woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

Q. Does a person love an adopted child as well as he would a child of his own?

A. No. But he loves it very dearly, and gives it the education it will require to fit it for its future state in life.

Q. Does God do so for you?

A. Yes, He does. He both bestows upon me marks of His favour, and punishes me when He sees I need it.

P. Psalm ciii. 13. "Like as a father pitieth His children, so the Lord pitieth them that fear Him."

Mal. iii. 17. "And they shall be Mine, saith the LORD of hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him."

Heb. xii. 5—11. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after

their own pleasure ; but He for our profit, that we might be partakers of His holiness."

Q. What position does He bring you up for ?

A. To be a fellow heir with His Son, our Lord Jesus Christ, of His kingdom in heaven.

P. Rom. viii. 16, 17. "The Spirit itself beareth witness with our spirit, that we are the children of God ; and if children, then heirs ; heirs of God, and joint-heirs with Christ."

Gal. iv. 7. "Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ."

1 John iii. 2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be ; but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is."

Q. What does God being your Father by adoption, regeneration and redemption prove ?

A. It proves how exceedingly great His love towards me is.

P. 1 John iii. 1. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Q. What ought the fact of God's being your Father by adoption, regeneration, and redemption, make you do for Him ?

A. It ought to make me love Him as much as I possibly can, and try to follow Jesus Christ's example, and hate all sin and wickedness which separated me from Him, and required Jesus Christ's blood to buy

me back again ; because He hates it : and the great love thus shewn unto me ought to make me love everybody.

P. 2 Cor. vi. 17, 18. "Touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

St. James i. 18. "Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures."

Titus ii. 14. "That He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

1 John iv. 7—11. "Beloved, let us love one another : for love is of God ; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God ; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

Q. Mention the other reason why you call God your Father ?

A. Because He is the Father of our Lord Jesus Christ.

Q. Is He not the Father of our Lord Jesus Christ in the same way in which He is your Father ?

A. No ; Jesus Christ is God of God. I am but

dust of the earth into whom God has breathed the breath of life.

Q. Does Jesus Christ ever shew us that there is a difference between Himself as the Son of God, and ourselves as the sons of God ?

A. Yes : When He rose from the dead He appeared unto Mary Magdalene, and sent her to His brethren, to tell them that He was going to go up to His Father and their Father, and to His God and their God.

Q. Is not the God and Father mentioned here, one God ?

A. Yes ; the same God and Father is the God and Father, both of Jesus Christ and of ourselves : but He says, My Father, and your Father, and My God, and your God, to shew that He is His God and Father in a different manner to that in which He is ours.

Q. Do Jesus Christ and His apostles ever speak of us as His brethren ?

A. Yes ; He is graciously pleased to do so.

P. Heb. ii. 11, 12. "For both He that sanctifieth and they who are sanctified are all of one ; for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren, in the midst of the Church will I sing praise unto Thee."

Heb. ii. 17. "To be made like unto His brethren."

1 Cor. ix. 5. "As the brethren of the Lord, and Cephas."

Almighty.

Q. What do you mean when you call God *Almighty*?

A. I mean that He is mighty, or has power over all things.

Q. Has God power over everything in heaven?

A. Yes.

Q. How do you know He has?

A. Because the angels sing to Him this song,—
“Holy, Holy, Holy, Lord God *Almighty*, which was, and is, and is to come.”

Q. Can you tell me another reason for your saying so?

A. Yes: when angels in heaven sinned against Him, He cast them out of heaven, and is keeping them to be punished at the judgment day.

P. 2 Pet. ii. 4. . . . “God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.”

Q. Does God ever say Himself that He rules the heavens?

A. Yes.

P. Isa. xlv. 12. “I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.”

Q. Has God power over all men to do with them what he chooses?

A. Yes, He has. He tells us that as a potter can

make a cup, or saucer, or bason out of a piece of clay, so He can do with men just what He chooses.

P. Jer. xviii. 6. "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

Rom. ix. 21. "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

St. Matt. xx. 15. "Is it not lawful for Me to do what I will with Mine own?"

Q. Can He give life to, and destroy men?

A. Yes, He can. *Deut.* xxxii. 39.

Q. Then is God Almighty over both heaven and earth?

A. Yes, He is.

P. *Deut.* x. 14. "Behold the heaven, and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is."

Neh. ix. 6. "Thou, even Thou, art Lord alone: Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee."

Q. What should the fact of God's being Almighty teach you?

A. It should teach me to bear patiently sickness or sorrow, or disappointment, because I am God's creature, and He may do with me what He likes; but though He is Almighty, He is so good that He will make everything I suffer turn to my good if I ask

Him. And if I am very successful and happy, I must remember not to boast, because success in any undertaking, and happiness, is His gift; and never to fear anything. (Psalm xci. 8).

Maker of Heaven and Earth.

Q. What do you mean when you call God the Maker of Heaven and Earth?

A. I do not only mean that He made heaven and earth, but also that He made all things in them.

Q. Why do you say so?

A. Because God tells me so. Exod. xx. 11. "For in six days the Lord made heaven and earth, the sea, and all that in them is."

And in the Nicene Creed, after saying that God made heaven and earth, I say that He made all things visible and invisible.

Q. What do you mean by things visible and invisible?

A. By things visible, I mean things that I can see. By things invisible, I mean things that I cannot see.

Q. Can you repeat any other texts besides the one you have mentioned, which tells us that God made the heaven and the earth?

A. Yes.

P. St. John i. 3. "All things were made by Him."

Col. i. 16. "For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him."

Gen. i. 1. "In the beginning God created the heaven and the earth."

Acts xvii. 24. "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands."

Isa. xlii. 5. "Thus saith God the Lord, He that created the heavens and stretched them out; He that spread forth the earth and that which cometh out of it, He that giveth health unto the people upon it, and spirit to them that walk therein."

Psalms xxiv. 1, 2. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods."

Psalms viii. 3. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained."

Q. Do you not think that the heaven and earth might have come of themselves, without a Maker?

A. No. In the Epistle to the Hebrews I am taught that as no house came of itself, but was built by some man, (Heb. iii. 4), so He which built all things is God. Therefore the earth and heavens and all things were not as they now are, until God built or made them.

And in Jesus Christ.

Q. After confessing, or saying openly before men, that you believe in God the Father, whom do you say you believe in ?

A. In Jesus Christ.

Q. What is the meaning of the name Jesus ?

A. The name Jesus means a Saviour.

Q. How do you know it does ?

A. Because, when the angel told Joseph that the Son of Mary should be called Jesus, he explained the name, saying, " He shall save His people from their sins."

Q. Was this name, Jesus, common among the Jews ?

A. Yes it was. We read of Bar-jesus (Acts xiii. 6) and of Jesus, son of Sirach.

Q. Do you know of any name in the Old Testament which has the same meaning as Jesus ?

A. Yes: Joshua.

Q. How do you know that Joshua is the same name as Jesus ?

A. Because in the Acts of the Apostles, and in the Epistle to the Hebrews, Joshua is called Jesus.

P. Acts vii. 45. " Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David."

Heb. iv. 8. " For if Jesus had given them rest, then would He not afterward have spoken of another day."

Q. What was Joshua's name before he was called Joshua ?

A. Oshea.

P. Numbers. xiii. 16. " And Moses called Oshea the son of Nun Jehoshua."

Q. What does Oshea mean ?

A. A saviour.

Q. What name do you think Moses put before Oshea to make it into Jehoshua ?

A. Jah.

Q. What is the meaning of the name Jah ?

A. Jah means God.

Q. Do you remember this name in the Psalms ?

A. Yes : " Praise Him, *i.e.*, God, in His name Jah, and rejoice before Him."—Ps. lxviii. 4. (Prayer-book version.)

Q. Then, putting these two words together, can you tell me what Joshua means ?

A. Yes : God a Saviour.

Q. Then, since Joshua is the same as Jesus, you can tell me the meaning of the name Jesus ?

A. Yes : God a Saviour.

Q. Can you tell me if Joshua was like Jesus Christ in some acts of his life ?

A. Yes ; Joshua succeeded Moses as the ruler and leader of the Children of Israel. So the law given by Moses was the religion of the Jews till Jesus, our Joshua, gave us His Gospel to rule and govern us.

Q. Can you mention any others ?

A. Yes ; Jesus began His ministry after He was baptized in the river Jordan. So Joshua began to

command the Children of Israel at the same river Jordan. When Joshua crossed over the river Jordan he chose twelve men out of the people to carry twelve stones over with them. (Joshua iv. 3—7.) So Jesus Christ chose twelve Apostles, who are called foundation stones. (Rev. xxi. 14.)

And as Joshua smote the Amalekites, and subdued the Canaanites, who would have prevented the Children of Israel from entering into the promised land ; so Jesus conquers sin and Satan, and opens, and clears our road to heaven.

And as Joshua led the Children of Israel out of the wilderness into the promised land, so our Joshua, Jesus Christ, leads us out of this world into the kingdom of heaven.

Q. Do all men need a Saviour ?

A. Yes, because all men are sinners.

P. Rom. iii. 9, 10. "What then ? are we better than they ? No, in no wise ; for we have before proved both Jews and Gentiles, that they are all under sin ; as it is written, There is none righteous, no, not one."

Rom. iii. 23. "For all have sinned and come short of the glory of God."

Gal. iii. 22. "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

Q. Can men be saved in any other way than by Jesus Christ ?

A. No : no one can deliver us from sin but Jesus Christ.

P. Acts iv. 12. "Neither is there salvation in any

other; for there is none other name under heaven given among men, whereby we must be saved."

1 Tim. ii. 5, 6. "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time."

Q. Can you tell me how Jesus Christ saves our souls?

A. Yes: He does so in three ways.

Q. What is the first way?

A. By telling us God's will, for He alone could declare to us what God wished us to do; and He came and told us what the will of God was.

P. St. John i. 18. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

Eph. ii. 17. "And came and preached peace to you which were afar off, and to them that were nigh."

Q. What was the second way?

A. He procured salvation for us by His death upon the cross: for since "the wages of sin is death," we all, being sinners, must have died for ever if He had not shed His blood for us.

Q. Why was it necessary for Him to shed His blood?

A. Because without shedding of blood sin could not be forgiven.

P. Heb. ix. 22. "And without shedding of blood is no remission."

Q. Do you remember what the Jews did that their sins might be forgiven ?

A. Yes : they offered an animal, sometimes a lamb, unto God.

Q. Did this animal represent Jesus ?

A. Yes ; He is called “ the Lamb of God that taketh away the sins of the world.”

P. St. John i. 29, 36. “ John seeth Jesus coming unto him, and saith, ‘ Behold the Lamb of God, which taketh away the sins of the world.’ ”

“ And looking upon Jesus as He walked, he saith, ‘ Behold the Lamb of God.’ ”

Q. Can you tell me how this lamb represented Jesus ?

A. Yes ; the lamb which was offered in sacrifice was not to be at all mishapen or deformed, but quite perfect in its shape.

Q. What does the lamb’s perfect form represent in Jesus ?

A. It represents the perfection of His character, for He never committed the least sin.

Q. Was His sinless character necessary for the procuring of our salvation ?

A. Yes ; for if He had been a sinner as we are He could not have saved His own soul, far less ours.

Q. Can you repeat any texts which tell us that Jesus Christ has procured salvation for us ?

A. Yes. Heb. ix. 22—26. “ And almost all things are by the law purged with blood ; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens

should be purified with these ; but the heavenly things themselves with better sacrifices than these.”

“But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.”

St. Matt. xxvi. 28. “For this is My blood of the New Testament, which is shed for many for the remission of sins.”

1 Pet. ii. 24. “Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness ; by whose stripes ye were healed.”

Col. i. 14. “In whom we have redemption through His blood, even the forgiveness of sins.”

Col. i. 20—22. “And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself ; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight.”

1 Pet. i. 18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot.”

Q. You have told me two of the ways in which Jesus saves us,—first, by preaching salvation, and

second, by procuring it for us : What is the third way you spoke of ?

A. By giving His salvation to us. He is now in the holiest place in heaven, and "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. vii. 25.)

Q. Can you repeat any more texts in proof of what you say ?

A. Yes. John xvii. 2. "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him."

Phil. iii. 20, 21. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

Q. Have we ever done anything good so as to deserve salvation ?

A. No ; we only deserved punishment.

Q. Is it necessary, then, for us all to believe in Jesus ?

A. Yes ; because if we do not we cannot be saved.

Q. What feelings should our belief in Jesus raise in us ?

A. Happy and joyful feelings. First, because in St. Luke (ii. 10, 11) we are taught that all our happiness comes from Jesus. Second, Isaiah wrote that when Jesus should be born men should "joy before God," (Isa. ix. 6, 3); also that when Jesus shall

come and save us, "then the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads." (Isa. xxxv. 10.)

Q. Should we have any other feelings than those of joy at the mention of the name Jesus?

A. Yes; those of the warmest thankfulness. Nothing should ever interfere with our love for Christ; we should love Him far more than any one else.

P. St. Matt. x. 37. "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me."

St. Luke xiv. 26. "If any man come to Me and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple."

Q. Why should we love Him more than any one else?

A. Because He has shewn greater love for us than any one else ever shewed or could shew us.

P. St. John xv. 13. "Greater love hath no man than this, that a man lay down his life for his friends."

Rom. v. 2. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

Q. What other feeling should our love for Jesus raise in us?

A. Obedience.

P. St. John xiv. 15. "If ye love Me, keep My commandments."

1 John v. 3. "For this is the love of God, that we keep His commandments : and His commandments are not grievous."

Christ.

Q. You said you believed in Jesus Christ. Having told me what you mean by the name Jesus, tell me what you mean by the name Christ.

A. Christ means anointed.

Q. Can you tell me another name of our Lord's which has the same meaning?

A. Yes ; Messiah.

Q. What has this name reference to?

A. It refers to the old custom among the Jews of pouring oil upon the heads of the prophets, priests, and kings.

Q. What has this anointing to do with our Lord ?

A. In order to be Jesus, a Saviour from sin, it was necessary that He must also be "Christ," the Saviour anointed by God to be our Prophet, Priest, and King.

Q. Can you tell me which of these names the Jews cared most about ?

A. Yes ; they cared most about the name Christ ; they did not mind about His name Jesus, for, as we have seen, there were many of this name.

Q. Then why did they care about His name Christ?

A. Because the name Christ shewed that He was not a common Saviour, but THE Saviour promised by God to them.

Q. Can you give me an instance of this ?

A. Yes. St. John ix. 22. "These words spake His parents, because they feared the Jews : for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue."

Acts ix. 22. "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ."

Acts xvii. 3. "Opening and alleging, that Christ must needs have suffered, and risen again from the dead ; and that this Jesus, whom I preach unto you, is Christ."

Acts xviii. 28. "For he mightily convinced the Jews, and that publicly, shewing by the Scriptures, that Jesus was Christ."

Q. What was our Lord anointed with ?

A. With the Holy Ghost, the Spirit of God.

Q. When was He anointed with the Holy Ghost ?

A. At His baptism.

P. St. Matt. iii. 16. "And Jesus, when He was baptized, went up straightway out of the water ; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him."

Q. Does our Saviour ever speak of His being anointed with the Spirit ?

A. Yes, He does. St. Luke iv. 18. "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor ; He hath sent Me to heal the brokenhearted, to preach deliverance to

the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Q. Is our Lord spoken of as being anointed?

A. Acts x. 38. How God anointed Jesus of Nazareth with the Holy Ghost and with power.

Acts xi. 27. "Thy Holy Child Jesus, whom Thou hast anointed."

Q. You said our Lord was anointed to the offices of a Prophet, a Priest, and a King. Can you give me any instances of the anointing of a Prophet?

A. Yes; God told the Prophet Elijah to anoint Elisha to be a prophet in his stead.

P. 1 Kings xix. 16. "And Elisha, the son of Shaphat, of Abel Meholah, shalt thou anoint to be prophet in thy room."

Q. Can you give another, of a priest being anointed?

A. Yes; Moses anointed Aaron.

P. Lev. viii. 10, 12. "And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

"And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him."

See also Psalm cxxxiii. 2.

Q. And another, of the anointing of a king?

A. Yes; God told Elijah to *anoint* Hazael to be king over Syria; and to *anoint* Jehu to be king over Israel; and we are told of Zadok *anointing* Solomon.

P. 1 Kings xix. 15, 16. "And the Lord said unto him, Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria; and Jehu, the son of Nimshi, shalt thou anoint to be king over Israel."

1 Kings i. 39. "And Zadok the priest took an horn of oil out of the tabernacles, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon."

Q. Christ, you say, was a Prophet: what was the prophet's office?

A. The prophet's office was to tell beforehand what was going to happen; to reprove people for their sin; to comfort them when they repented, and to explain Scripture. They also had power given to them to work miracles.

Give me some examples of what you say.

A. Elijah foretold rain. (1 Kings xviii. 41.) Isaiah the destruction of Sennacherib's army. (2 Kings xix. 20, 32, 33). Nathan rebuked David for his sin, and comforted him when he repented of it. (2 Sam. xii. 14): and Gad reproved him as well. (2 Sam. xxiv. 11—13). Jeremiah foretold that the Jews should be carried captive to Babylon; and comforted them by telling them that after seventy years they should come back again. (Jer. xxvii. 6; xxix. 10.)

Q. Do you remember any instance of a prophet working miracles?

A. Yes. 1 Kings xvii. 20—33; xviii. 37, 38; 2 Kings i. 10—12; ii. 8, 14; iv. 32—36, 40—44; ii. 6; v. 2—7; vi. 4—7.

Q. Can you tell me of a prophet explaining Scripture?

A. St. Paul speaks of them as doing so in 1 Cor. xii. 28, 29, xiv., where, by prophets are meant interpre-

ters of Scripture, and to prophecy is used for to explain Scripture.

Q. How was Jesus Christ a Prophet ?

A. He rebuked people for their sins, and comforted those who repented of their wickedness, and told them to go in peace because their sins were forgiven.

St. Matt. xxiii. 13—16, 33. St. John viii. 43, 44 ; iii. 36. St. Luke vii. 50.

Q. Was He a Prophet in another meaning of the word ?

A. Yes ; he both explained the will of God to the people, and foretold things to come.

Q. When did He explain the will of God ?

A. In his sermons and discourses ; chiefly in His Sermon on the Mount.

Q. What did He foretel ?

A. He foretold what would happen to His Church, and how the Gentiles, or heathen nations, would know God ; how wicked men would do His disciples all the harm they could, and would put them to death ; but they should enjoy everlasting life in great glory with Him in heaven, if they continued to be good Christians as long as they lived.

P. St. Matt. xxiv. 14. "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come."

Rom. x. 18. "But I say, Have they not heard ?

Yes verily, their sound went into all the earth, and their words unto the ends of the world."

Coloss. i. 5, 6. "The word of the truth of the

Gospel which is come unto you as it is in all the world."

Coloss. i. 23. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven."

St. Luke xxi. 12, 16, 17. "They shall lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, being brought before kings and rulers for my name's sake.

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake."

St. Matt. xxiv. 13. "But he that shall endure unto the end, the same shall be saved."

Q. What ought your knowledge of Christ's office as a Prophet make you do?

A. It ought to make me do whatever He tells me; for God has anointed Him to tell me what His will is, and I should always try, with His grace assisting me, to do His will and not what I like.

Q. You said Christ was a Priest; how many sorts of priests were there?

A. Two; the priests after the orders of Melchisedek and Aaron.

Q. What was the difference between these two orders?

A. The priests after Aaron's order used to do little more than offer sacrifice for the people. The priests

after Melchizedek's order used sometimes only to offer sacrifice for sins, but they chiefly blessed the people.

Q. Why was the Melchizedek priest's office to bless the people?

A. Because Melchizedek their founder blessed Abraham.

P. Gen. xiv. 18—20. "And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God which hath delivered Thine enemies into Thy hand."

Q. Was Christ a Priest after both orders?

A. Yes, He was. As a Priest after Aaron's order He offered Himself a sacrifice on the cross for our sins.

P. Heb. v. 6. "As He saith also in another place, Thou art a Priest for ever after the order of Melchisedec."

Heb. v. 10. "Called of God an High Priest after the order of Melchisedec"—that He might bless us.

Heb. viii. 1—3, 15—17, 20, 22—25. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. . . . And it is yet far

more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For He testifieth, Thou art a Priest for ever after the order of Melchisedec. . . . And inasmuch as not without an oath he was made priest: by so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because He continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Heb. x. 1—22. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged would have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God. Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish

the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins : but this Man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God ; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us : for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh ; and having an High Priest over the house of God ; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Q. But He was then the sacrifice, the Lamb slain ; how was He also a priest ?

A. Because He allowed Himself to be put to death. He might have called for twelve legions of angels to take Him away ; but then a sacrifice for our sins could not have been found. So by allowing Himself to be put to death He was a priest, and by being put to death He was a sacrifice.

Q. How was He a priest after the order of Melchisedec?

A. He blesses us, in turning us away, by His Holy Spirit, from our sins.

P. Acts iii. 26. "Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from His iniquities."

Q. What must you do to Christ as your Priest?

A. I must offer myself a sacrifice unto Him; do good, and give of my money to the poor, for this is a sacrifice with which God is well pleased.

P. Heb. xiii. 16. "But to do good, and to communicate, forget not: for with such sacrifices God is well pleased."

Q. Is there any other sacrifice that you must offer Him?

A. Yes; that of praise.

P. Heb. xiii. 15. "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name."

Ps. l. 23. "Whoso offereth praise glorifieth me."

Ps. lxix. 30, 31. "I will praise the name of God with a song, and will magnify Him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs."

Q. How must you praise Him?

A. By going to church as often as I can, by taking a part in the service, by saying my prayers every morning and night, and by leading a good life.

Q. What did you say our Lord's other office was, besides the two, of a Prophet and Priest?

A. That of a King.

Q. Did Christ ever say that He was a King ?

A. Yes, He did ; He told Pontius Pilate so.

P. St. John xviii. 37. " Pilate therefore said unto Him, Art Thou a king then ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice."

Q. Is He an earthly king ?

A. No : His kingdom is not of this world. (St. John xviii. 36.) But He rules and governs this world, so that the wickedness of man does what He wants, for He is " King of kings." For God is the King of all the earth. (Ps. xlvii. 7 ; Zech. xiv. 9.)

Rev. xix. 16. " And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords."

Q. Do wicked men then do what God wishes ?

A. They do not mean to do so ; but as in the crucifixion they only did what God had determined should be done, so all their wicked deeds only work out His will.

Q. What does Christ in His office as a King ?

A. He rules and governs His Church as an earthly king rules his people, and He gives them laws.

Q. Does He do nothing else ?

A. Yes ; He fights against His enemies.

Q. Who are these enemies ?

A. Sin, the world, Satan, and death.

Q. How long will Christ reign ?

A. Till His enemies are all conquered.

P. 1 Cor. xv. 25. "For He must reign till He hath put all enemies under His feet."

Q. What is your duty to Christ as your King?

A. My duty is, as His subject, to honour and obey Him, and keep His laws. I must fight against His enemies, and try to make other people love and serve Him."

Q. What was said for you at your baptism?

A. I was signed with the sign of the cross, in token that I should never be ashamed to own Christ, but manfully to fight under His banner against sin, the world, and the devil, and to continue His faithful soldier and servant unto my life's end.

Q. What is a banner?

A. A banner is a flag with marks upon it which show to what king the soldiers who are fighting belong.

Q. What is the mark on Christ's banner under which you fight?

A. The cross, to show that I must not do, as wicked people do, what they please, but I must cross my own wish, to do what my King, Jesus Christ, wishes me to do.

Q. What do you mean when you say you must not be ashamed to own Christ?

A. When people laugh at me for saying my prayers or going to church, I must not be ashamed of doing so; but as my Saviour despised the shame of the cross, I must endeavour, with His help, not to care for it, but to do what is right.

His only Son.

Q. After you have told me the meaning of Jesus Christ's name, you tell me who He is. Why do you do so?

A. Because in the Bible, after any one confessed Him to be Christ, he usually also said, "the Son of God."

P. St. John xi. 27. "She saith unto Him, Yea, Lord; I believe that Thou art the Christ, the Son of God, which should come into the world."

St. John vi. 69. "And we believe and are sure that Thou art that Christ, the Son of the living God."

St. John xx. 31. "But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name."

St. Matt. xxvi. 63. "And the high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God."

Q. Whose Son is He?

A. The only Son of God the Father.

Q. Are there no other sons of God mentioned in the Bible?

A. Yes there are, as I repeated before; Adam is called the son of God, and the angels are called the sons of God, because God made both the angels and man.

Q. Then, if they are sons of God, why do you say Jesus Christ is His only Son?

A. Because neither angels nor men are of the substance of God, but Jesus Christ is. He is God of God.

Q. Does any one tell us in the Bible that Jesus Christ is the Son of God ?

A. Yes ; St. John (Baptist) does. St. John i. 34. " And I saw and bare record that this is the Son of God."

And Nathanael does. St. John i. 49. " Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God, Thou art the King of Israel."

And the disciples. St. Matt. xiv. 33. " Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God."

And the devils owned Him. St. Matt. viii. 29. " And, behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God ? art Thou come hither to torment us before the time ? "

Q. Does God ever own Him to be His Son ?

A. Yes ; once at His baptism. St. Matt. iii. 17. " And lo, a voice from heaven, saying, This is My beloved Son, in whom I am well pleased."

And again at His transfiguration. St. Matt. xvii. 5. " While He yet spake, behold, a bright cloud overshadowed them ; and behold a voice out of the cloud, which saith, This is My beloved Son, in whom I am well pleased ; hear ye Him."

Q. Do you remember another text in the Old Testament ?

A. Yes ; in Psalm ii. 7. " I will declare the decree : the LORD have said unto Me, Thou art My Son ; this day have I begotten Thee : " a text which the writer of the Epistle to the Hebrews brings forward

to prove how much greater Jesus Christ is than the angels.

Q. How does he shew this ?

A. He says that God, when He spoke to an angel, never said that He was His Son as He said to Jesus Christ, nor placed them at His right hand, that is, in the place of the greatest honour in heaven.

P. Heb. i. 3, 13. "Who, being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

Heb. i. 4. "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."

Heb. i. 13. "But to which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool ?"

Q. Does He bring forth any more proof ?

A. Yes ; God commanded the angels to worship Jesus Christ, thus shewing that He is God, for God will allow no one but God to be worshipped, and therefore much greater than they were.

Q. Does Jesus Christ speak of Himself as the Son of God, and of God as His Father ?

A. Yes, He does.

P. St. John viii. 42. "Jesus said unto them, If God were your Father, ye would love Me : for I proceeded forth and came from God ; neither came I of Myself, but He sent Me."

St. John ix. 35—37. "Jesus heard that they had cast him out ; and when He had found him, He

said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee."

St. John x. 30, 36—38. "I and My Father are one. Say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him."

St. John xi. 4. "When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

St. John xiv. 10, 11. "Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake."

St. John xvi. 27, 28. "For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God."

"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

Q. Do you remember when the title of the Son of God was first given to Jesus Christ?

A. Yes; before He was born, an angel told His mother that He should be called the Son of God.

P. St. Luke i. 35. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Q. Then was not Jesus Christ the Son of God before He was born of the Virgin?

A. Yes, He was. He was the Son of God from the beginning of the world.

Q. Can you prove this?

A. Yes; St. John says, "The Word, who was God, and Light of Light, made everything." We are told that He made the world.

P. Heb. i. 10. "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands."

St. John i. 1—3. "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by Him; and without Him was not anything made that was made."

Ps. xxxiii. 6. "By the word of the LORD were the heavens made; and all the host of them by THE BREATH of *His mouth*," i.e., the Holy Ghost.

Q. Is there any other proof of Jesus Christ being the Son of God, besides what you have told me?

A. Yes; His miracles proved Him to be the Son of God.

P. St. John x. 37, 38. "If I do not the works of My Father, believe Me not.

"But if I do, though ye believe not Me, believe the works; that ye may know, and believe, that the Father is in Me, and I in Him."

St. John xv. 24. "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father."

St. John ix. 33. "If this man were not of God, He could do nothing."

St. John iii. 2. "The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles that Thou doest, except God be with him."

Q. Did the Jews allow that the Christ should be the Son of God?

A. Yes.

P. St. John x. 24, 25. "Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly.

"Jesus answered them, I told you, and ye believed not; the works that I do in *My Father's* name, they bear witness of Me."

St. Matt. xvi. 16. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (St. Matt. xxvi. 63.)

Q. Does He speak of His being (in existence) before His birth?

A. Yes; He told the Jews, "Before Abraham was I am." Now Abraham had been dead 1,800 years when Jesus Christ said this, and He was not then

forty years old. He means as God He was alive in heaven before Abraham lived on earth.

P. St. John viii. 58. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

Q. Do you remember another passage to the same effect?

A. St. John the Baptist says our Lord was before him. Now John was six months older than our Lord. So that as a man he was before, or older, than our Lord; but our Lord was before him as his God.

P. St. John i. 30. "This is He of whom I said, After me cometh a Man which is preferred before me; for He was before me."

Q. Did any one ever see our Lord in His glory in heaven?

A. Yes, the prophet Isaiah did.

P. Isa. vi. 1. "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple."

Q. How do you know it was Jesus Christ that Isaiah saw?

A. Because St. John tells me so.

P. St. John xii. 41. "These things said Esaias, when he saw His glory, and spake of Him."

Q. Have you any doubt then that Jesus Christ lived in heaven before He lived on earth?

A. I have not the least doubt but that Jesus Christ, before He humbled Himself to take our nature upon Him, lived in great glory in heaven, and was honoured by the angels as the Son of God.

Q. Have you any doubt that Jesus Christ is the Son of God ?

A. Not the least ; for I read that God the Father openly said that He was so ; that good men acknowledged Him as such ; that those who beheld His miracles declared that God was with Him ; and that the very devils confessed Him to be the Son of God.

Q. What ought your confession that Jesus Christ is the Son of God to make you feel ?

A. It ought to make me very humble when I think that my sins caused the only begotten Son of God, who lived in the greatest glory in heaven, with the angels worshipping Him, to come down to earth and die a shameful death."

Q. Should it raise any other feeling in your mind ?

A. Yes, a feeling of the warmest love and gratitude to God the Father for so loving me that He sent His only Son to die for me ; and also to God the Son for giving His life to buy me back again from sin."

Q. What must you do to Him in return for His great mercy ?

A. As "I am not My own, but bought with a price," that price being the blood of Jesus Christ, I must always try to do what God tells me in the Bible He wishes me to do.

Q. Is the Son of God ever set before you as an example for you to follow ?

A. Yes.

P. Heb. v. 8, 9. "Though He were a Son, yet

learned He obedience by the things which He suffered ;

“ And being made perfect, He became the author of eternal salvation unto all them that obey Him.”

Our Lord.

Q. After stating that Jesus Christ is the Son of God, you go on to say what He is,—what is that ?

A. Our Lord.

Q. What do you mean when you speak of a man as a Lord ?

A. I mean that a great deal of land belongs to him, and that all the people who live on it own him for their lord or master.

Q. Is Jesus Christ a lord like them ?

A. No ; because there are a great many men who are lords, but Jesus Christ is the Lord of all *lords*, therefore there cannot be any Lord like Him.

P. Ps. cxxxvi. 3. “ O give thanks to the Lord of lords : for His mercy endureth for ever.”

1 Cor. viii. 5, 6. “ For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many),

“ But to us there is but one God the Father, of whom are all things, and we in Him ; and one Lord, Jesus Christ, by whom are all things, and we by Him.”

Rev. xvii. 14. "These shall make war with the Lamb, and the Lamb shall overcome them : for He is Lord of lords, and King of kings ; and they that are with Him are called, and chosen, and faithful."

Q. But are earthly lords in no ways like our Lord Jesus Christ ?

A. In one way they may be said to be like Him, for as the people who live on an earthly lord's property own him to be their head and master, so all created beings, both in heaven and on earth, own Jesus Christ to be their Lord.

Q. Is every being then subject to Jesus Christ our Lord ?

A. Yes, except God the Father.

Q. Can you prove this from Scripture ?

A. Yes, I can.

P. 1 Pet. iii. 22. "Who is gone into heaven, and is on the right hand of God ; angels, and authorities, and powers being made subject unto Him."

Phil. ii. 9—11. "Wherefore God also hath highly exalted Him, and hath given Him a name which is above every name :

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ;

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Eph. i. 20—23. "Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places,

"Far above all principality, and power, and might, and dominion, and every name that is named, not

only in this world, but also in that which is to come ;

“ And hath put all things under His feet, and gave Him to be the Head over all things to the Church, Which is His body, the fulness of Him that filleth all in all.”

Rom. xiv. 9. “ For to this end Christ both died, and rose, and revived, that He might be Lord, both of the dead and living.”

Q. You tell me God the Father is not subject to Him, can you prove this also ?

A. Yes, I can.

P. 1 Cor. xv. 27. “ For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him.” Christ was inferior in His manhood.

Q. Is the word “ Lord ” often used in the New Testament for Jesus Christ ?

A. Yes it is, by the disciples and the angels.

P. St. Mark xvi. 19, 20. “ So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.

“ And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.”

St. Luke xxiv. 34. “ He is not here : for He is risen, as He said, Come, see the place where the Lord lay.”

Q. Does Jesus Christ call Himself Lord ?

A. Yes, He does.

P. St. John xiii. 13, 14. “ Ye call me Master and Lord : and ye say well ; for so I am.

“ If I then, your Lord and Master, have washed your feet ; ye also ought to wash one another’s feet.”

Q. Is Jesus Christ spoken of as the Lord in the Old Testament ?

A. Yes, He is.

P. Jer. xxiii. 6. "In His days Judah shall be saved, and Israel shall dwell safely : and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."

Mal. iii. 1. "Behold, I will send my messenger, and He shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in : behold, He shall come, saith the Lord of hosts."

Q. I must tell you that the word Lord, in the Old Testament, is properly Jehovah, which you know is the name of God. What does this teach you ?

A. It teaches me that our Lord Jesus Christ is Jehovah, the everlasting God.

Q. How is Christ our Lord ?

A. He is our Lord by creation ; having made us He has a right over us : and besides, when we were the servants of sin and Satan, Jesus Christ conquered them ; and so we became His servants, and He our Lord, because He redeemed us.

Q. Do you call Him your Lord for any other reason ?

A. Yes ; I gave my name in unto Him at my baptism, and vowed that I would be His servant, promising that I would not serve sin, but live a holy and righteous life.

Q. How long will Christ continue to be our Lord ?

A. For ever and ever.

P. St. Luke i. 32, 33. "He shall be great and shall be called the Son of the Highest : and the Lord God shall give unto Him the throne of His father David :

"And He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end."

Rev. xi. 15. "And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

Q. Why is Jesus Christ Lord over all ?

A. To put down all God's enemies.

P. 1 Cor. xv. 25. "For He must reign till He hath put all enemies under His feet."

1 Cor. xv. 26. "The last enemy that shall be destroyed is death."

Ps. cx. 1. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

Q. Is Christ Lord over the heathen ?

A. Yes, He is.

P. *Ps.* ii. 8. "Ask of me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."

Ps. lxxii. 8, 17. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

"His name shall endure for ever : His name shall be continued as long as the sun : and men shall be blessed in Him : all nations shall call Him blessed."

Q. Is it necessary for you to believe in Christ as your Lord ?



A. Yes it is. The Apostles teach me that I must believe it in order to be saved.

“For the scripture saith, Whosoever believeth on Him shall not be ashamed.

“For whosoever shall call upon the name of the Lord shall be saved.”

Q. What must this article of your belief always put you in mind of?

A. If I am a servant, I must remember that I have another Master, besides my earthly master; and I must do my work as unto the Lord Christ, for I serve Him.

Q. And if you should be a master instead of a servant what does it teach you?

A. It teaches me, that I, having a Lord and Master, Jesus Christ, in heaven, must be kind and considerate to my servants.

Q. Is it a great comfort to you that Christ is your Lord?

A. It is a very great comfort to me to know that He who is the God from everlasting, and made all things, and has power over everything, is my Lord; for I know that He loved me, because He died for me; and I am sure that as long as I am good, He will keep me from all evil.

Q. What is your duty to Christ as your Lord?

A. To serve and obey Him with fear and reverence, and to live unto Him, for I am not my own but His; so whether I live, I must live unto Him, or whether I

die I must die unto Him ; so that living or dying, I may be the Lord's.

P. Rom. xiv. 8. " For whether we live we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's."

St. Luke vi. 46. " And why call ye me, Lord, Lord, and do not the things which I say ?"

Who was conceived by the Holy Ghost, Born of the Virgin Mary.

Q. You are now going to tell me of your belief in the Incarnation of the Son of God, our Lord.

First explain what you mean by the word, " Incarnation."

A. By the word " Incarnation," I mean " becoming flesh ;" and I use the word when I speak of Jesus Christ's taking upon Him our flesh.

Q. Was the Son of God who made the world made flesh ?

A. Yes ; Jesus Christ, the Son of God, begotten of the Father before all worlds, took our nature upon Him.

Q. Can you give me a short text to prove this ?

A. Yes. St. John, having first told us that the Word made everything, adds, " The Word was made flesh." St. John i. 14.

Q. Was Jesus Christ a man like we are ?



A. Yes. He was of the same nature that we are, but He was without sin.

P. Heb. ii. 14. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil."

Heb. iv. 15. "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Q. Can you tell me why He was so?

A. Yes; because one man, Adam, had brought sin and death into the world, God determined that by one MAN should come the destruction of sin, and the resurrection from the dead.

Q. When did God first speak of a man overcoming sin and death?

A. He first promised to Eve, that her seed should bruise the serpent's head, meaning that He should put an end to sin, and therefore to death.

P. Gen. iii. 15. "And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel."

Q. Was that promise ever repeated to any one?

A. Yes, to Abraham.

P. Gen. xxii. 18. "And in thy seed shall all the nations of the earth be blessed."

And also to David.

P. 2 Sam. vii. 16. "And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever."

Q. Are we ever told that Jesus Christ was of Abraham's race?

A. Yes; we are told that "He took not on Him the nature of angels: but He took on Him the seed of Abraham." Heb. ii. 16. Observe nature is distinguished against seed or flesh.

Q. And also that He was of David's race?

A. Yes. The Blessed Virgin was of the House of David; and the angel told her her Son should possess the throne of His father David.

P. St. Luke i. 32. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David."

St. Luke i. 69. "And hath raised up an horn of salvation for us in the house of His servant David."

Rev. xxii. 16. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

Q. Had Jesus Christ both soul and body, as we have?

A. Yes; He had. "He grew in wisdom and in stature." In stature: that is, His body grew larger; and by '*wisdom*' His soul is meant, that its powers increased.

Q. Does Jesus Christ Himself ever speak of His soul?

A. Yes He does.

P. St. Matt. xxvi. 38. "Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me."

St. John xii. 27. "Now is My soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."

Q. Does He ever speak of His having a body, like we have?

A. Yes He does.

P. St. Luke xxiv. 39. "Behold My hands and My feet, that it is I Myself; handle me, and see; for a spirit hath not flesh and bones, as ye see Me have."

Q. By whom was Jesus Christ conceived?

A. He was conceived by the Holy Ghost.

P. St. Matt. i. 20. "But while He thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

St. Luke i. 35. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Q. Can you tell me why He had not an earthly father?

A. Because, being God, He could not have an earthly father;—and if He had been born of one, He would have been born in sin as all men are.

Q. But was He not really man?

A. Yes He was truly a man, and suffered hunger and pain, as men suffer: but He took man's nature of His mother, the blessed Virgin Mary.

Q. And was He truly God as well ?

A. Yes ; He was truly God and truly man.

Q. Do you remember what the Prayer-book compares the joining of Christ's two natures with ?

A. Yes ; as my soul and my body make only one person, so the Godhead and human nature only made one Christ.

Q. Why was it necessary that Christ should be God and man ?

A. Because He has undertaken to make me and all men at peace with God ; as a man He must make satisfaction for the sins of men (1 Tim. ii. 5) ; and knowing the weakness of our flesh He is able to feel with us in our sorrow and temptation, and give us the strength we want.

P. 1 Tim. ii. 5. "For there is one God, and one Mediator between God and men, the Man Christ Jesus."

Heb. ii. 18. "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

Q. And why was it necessary that He should be God as well ?

A. That as God He might plead with God the Father for us.

P. 1 John ii. 1. "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

Q. Why is it necessary for us to believe in the Incarnation of Christ ?

A. 1 John iv. 2, 3. "Hereby know ye the Spirit of God : Every spirit that confesseth that Jesus Christ

is come in the flesh is of God : and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and this is that spirit of antichrist, whereof ye have heard that it should come ; and even now already is it in the world."

Q. What ought the Conception of Christ by the Holy Ghost to teach us ?

A. The same Holy Ghost that overshadowed the blessed Virgin and caused the birth of Christ makes us holy ; we therefore ought to ask Him graciously to make us more like Christ." (Titus iii. 5, 6.)

Born of the Virgin Mary.

Q. Who was the mother of Jesus Christ ?

A. The Blessed Virgin Mary.

Q. Are there many Marys mentioned in the Gospel ?

A. Yes ; there are several women of this name mentioned in the New Testament : Mary, the sister of Lazarus ; Mary, the mother of James and Joses ; Mary, the wife of Cleophas ; Mary, the mother of John (surnamed Mark) ; and another Mary, who bestowed much labour on St. Paul.

Q. Is there a name like it in the Old Testament ?

A. Yes ; Miriam is the same name with Mary.

Q. Does Miriam resemble the Virgin Mary in any respect ?

A. Yes ; Miriam is said to have assisted Moses and Aaron in bringing the Children of Israel out of Egypt.

(Micah vi. 4.) So the Blessed Virgin, in being the mother of our Lord, may be said to have assisted in bringing us out of sin through the Red Sea of our Saviour's blood.

P. Micah vi. 4. "For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam."

Q. Do we know much of the Virgin's history?

A. No; very little. Her parents are said to have been Joachim and Anna. She is mentioned as being present at the crucifixion of her Son: and the last we are told of her is that she was with the Apostles in the upper room at Jerusalem.

P. Acts i. 14. "These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with His brethren."

Q. Was she a Virgin before and after the birth of our Lord?

A. Yes; she was.

Q. Can you repeat any texts out of the Old Testament which tell us of the Virgin?

A. Yes.

P. Gen. iii. 15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Isa. vii. 14. "Therefore the LORD Himself shall give you a sign; Behold a Virgin shall conceive, and bear a son, and shall call His name Immanuel."

Jer. xxxi. 23. "For the LORD hath created a new thing in the earth, a woman shall compass a man."

Q. May we worship the Blessed Virgin ?

A. No ; the Church teaches us to worship the Son, to honour and esteem His mother.

Q. Of what does your belief in the birth of Christ of the Virgin remind you ?

A. It reminds me of what Christ said, That His mother and brethren were those who heard the word of God and did it.

P. St. Luke viii. 20, 21. "And it was told Him by certain which said, Thy mother and Thy brethren stand without, desiring to see Thee.

"And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it."

St. Luke xi. 27, 28. "And it came to pass as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked.

"But He said, Yea, rather, blessed are they that hear the word of God, and keep it."

Q. Does it remind you of anything else ?

A. Yes ; it puts me in mind that since I was born again at my Baptism, and made Christ's child by adoption and grace, I should pray that I may daily be renewed by His Holy Spirit.

He suffered.

Q. What do you say you believe after you profess your belief in our Saviour Christ's Incarnation?

A. That He suffered.

Q. Does Jesus Christ ever speak of His sufferings?

A. Yes; He frequently spoke of them to His disciples.

P. St. Matt. xvi. 21. "From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

St. Matt. xvii. 22, 23. "And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men: and they shall kill Him, and the third day He shall be raised again."

St. Matt. xx. 18, 19. "Behold we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again."

See also St. Mark x. 33, 34; and St. Luke xviii. 31—33.

Q. Did He ever speak of His sufferings as being decreed ?

A. Yes ; after His resurrection, He said to the two disciples going to Emmaus, " O fools, and slow of heart to believe all that the prophets have spoken : ought not Christ to have suffered these things, and to enter into His glory ? " (St. Luke xxiv. 25, 26.)

Q. What was it the disciples were slow of heart to believe ?

A. The prophecies which spoke of Christ's suffering.

Q. What are these prophecies ?

A. The first prophecy is in the promise made to Eve ; the serpent should bruise the heel of her Son : and the fifty-third chapter of Isaiah contains a full account of our Lord's sufferings.

Q. Had God determined that Jesus Christ should suffer ?

A. Yes, He had.

P. Acts ii. 23. " Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Acts iv. 27, 28. " For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

Q. Did Jesus Christ suffer as God ?

A. No ; He only suffered as man : God cannot suffer. " But Christ suffered for us in the flesh." (1 Peter iv. 1.)

Q. Can you tell me how Christ suffered ?

A. Yes ; He suffered both in body and soul.

Q. What did He suffer in the body ?

A. He suffered from the weakness of the flesh ; He was hungry, as we suffer from want of food : St. Matt. iv. 2 : and thirsty, St. John iv. 7 ; and from weariness of body, St. John iv. 6.

P. St. Matt. iv. 2. " And when He had fasted forty days and forty nights, He was afterward an hungred."

St. John iv. 6, 7. " Jesus, therefore, being wearied with His journey, sat thus on the well ; and it was about the sixth hour. There cometh a woman of Samaria to draw water : Jesus saith unto her, Give me to drink."

Q. Did He suffer from outward acts of violence ?

A. Yes ; He suffered from being struck in the face ; from His back being cut with the whips, which is spoken of in Psalm cxxix. 3, as the plowers ploughing upon His back and making long furrows ; and from the sharpness of the thorns running into His temples, and the nails piercing His hands and feet.

Q. Did He suffer anything besides ?

A. Yes ; He no doubt suffered in His mind from seeing the people so unkind to Him, and from their insolence in spitting in His face, and from His disciples

forsaking Him, and Judas' betrayal of Him for thirty pieces of silver.

Q. Did He undergo any other suffering of mind ?

A. Yes ; He suffered in the Garden of Gethsemane, the night before His crucifixion.

Q. What do you mean by suffering in mind ?

A. If I were told I was to be severely punished to-morrow, I should feel very miserable and unhappy, though no one was doing or saying anything to hurt me.

Q. Did Jesus Christ suffer in this manner ?

A. Yes ; when He was alone, the thoughts of what He was to suffer on the morrow made Him sweat great drops of blood ; and He prayed His Father, that if it were His will He might not suffer.

P. St. Luke xxii. 42, 44. " He kneeled down and prayed, saying, Father, if Thou be willing, remove this cup from Me ; nevertheless, not My will, but Thine, be done.

" And being in an agony He prayed more earnestly : and His sweat was as it were great drops of blood falling down to the ground."

Q. Do you recollect what He said to His disciples ?

A. " My soul is exceeding sorrowful, even unto death." St. Matt xxvi. 38 ; St. Mark xiv. 34.

Q. Do you remember what the Evangelists say of Him ?

A. St. Matthew says " He began to be sorrowful ;" and St. Mark says that " He began to be sore amazed and very heavy." St. Matt. xxvi. 37 ; St. Mark xiv. 33.

Q. What does this suffering of Christ teach you ?

A. It teaches me that when I am in sorrow, I have

Jesus Christ to pray to, to ask Him to give me grace that I may bear my suffering with patience.

Q. Can any one ever suffer so much as Jesus Christ suffered ?

A. No ; no one can.

Q. Can Jesus Christ feel with us in all our sorrows ?

A. Yes ; for there was no sorrow which he did not feel. Lamentations of Jeremiah i. 12 : “ Is it nothing to you, all ye that pass by ? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger.”

Under Pontius Pilate.

Q. Who was Pontius Pilate ?

A. The Roman Governor of Judæa.

Q. How came a Roman to be Governor of the Jews ?

A. Pompey the Great had conquered and taken possession of Judæa, about sixty years before our Lord lived.

Q. Why is Pilate's name brought into the Creed ?

A. To teach me the time when Jesus Christ suffered ; for history tells me when Pilate became governor of Judæa.

Q. What Roman Emperor made him governor ?

A. The Emperor Tiberius, in about the eighth or ninth year of his reign.

Q. Can you tell me when Christ is supposed to have been put to death ?

A. He was baptized in the fifteenth year of Tiberius'

reign, and is supposed to have been crucified about three and a-half years afterward.

Q. What was Pilate's character ?

A. He was a cruel and unscrupulous man.

Q. Can you tell me of any of his cruel acts toward the Jews ?

A. Yes ; when the Galileans came up to worship God in the Temple, he killed them while offering their sacrifices. " He mingled their blood with their sacrifices."

P. St. Luke xiii. 1. " There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices."

Q. Can you tell me of any others ?

A. Two are mentioned in history : he brought the soldiers' shields into Jerusalem with Cæsar's picture upon them. The Jews thought this was idolatry, and a great many were killed in trying to remove them, which the Emperor commanded him to do.

Q. And what is the other ?

A. He seized upon the Corban, the sacred treasury, to make an aqueduct ; and a great many of the Jews were killed in resisting him ; but he persevered, and spent the money.

Q. Was he liked by the Jews ?

A. No ; he was very much disliked by them indeed, on account of his cruelty.

Q. When he had examined Christ, did he find Him guilty of the crimes of which He was accused ?

A. No ; he said he could find no fault in Him.

P. St. Matt. xxvii. 18. "For he knew that for envy they had delivered him."

St. Luke xxiii. 14. "Pilate said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse Him."

Q. Then why did he allow the Jews to put Him to death?

A. He thought that he would gain favour with them by doing so.

Q. Could the Jews have put Jesus Christ to death without Pilate's consent?

A. No; they could not.

P. St. John xviii. 30, 31. "They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee.

"Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death."

Q. Is the fact of our Lord's being condemned to death by Pontius Pilate, a remarkable instance of God's providence?

A. Yes; because the prophets spoke of our Lord's being crucified. Now crucifixion was a *Roman*, and not a Jewish, manner of death. If Jesus Christ had been put to death by the Jews, He would not have been crucified.

Q. What became of Pilate?

A. He was banished to Vienne in Gaul, where he died.

Q. What ought this conduct of Pilate in giving up our innocent Lord, to teach us ?

A. Whilst I am shocked at Pilate's wicked and cruel conduct, I must take care lest I give up Jesus Christ to please wicked men.

Q. How can you give Him up ?

A. By not saying my prayers for fear of being laughed at ; or by not coming to church, that I may spend the time with wicked people.

Was Crucified.

Q. You are now going to tell me of our Lord's death. How was He put to death ?

A. He was crucified, or nailed to a cross.

Q. You have just told me that the prophets spoke of Christ's crucifixion ; can you repeat any passages ?

A. No prophet says plainly that Christ was to be crucified, but they speak of it indirectly. Thus the prophet Zachariah says, "They shall look upon Me whom they have pierced," (xii. 10). And in Psalm xxii. 16, it is said, "They pierced My hands and My feet."

Q. Do these passages refer to the crucifixion ?

A. In these passages our Lord's crucifixion is clearly spoken of, as His hands and feet were pierced with the nails which fastened them to the cross, and His side was pierced with a spear by one of the Roman soldiers.

Q. Are there any types of our Lord's crucifixion in the Old Testament ?

A. Yes ; there are three very plain types.

Q. What is the first ?

A. Abraham's offering up his son Isaac. As Abraham in intention had offered up Isaac, so God the Father gave up His son Jesus Christ. Isaac carried the wood upon which he was to die ; so Christ carried the cross on which He was to be crucified.

Q. Can you tell me another ?

A. Yes. When the fiery serpents bit the Israelites in the wilderness, Moses made a brazen serpent and put it up on a pole, so that if any man were bitten he might look up to it and be cured of the bite. So Christ was lifted up on the cross, that all who were bitten by that serpent, the Devil, might be healed.

P. St. John iii. 14. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Q. And what was the third ?

A. The Passover Lamb. It was roasted in a manner that represented a person hanging on the cross, and there was a command that a bone of it should not be broken. So not a bone of our Saviour Christ, whom this Lamb did represent, was broken ; though the legs of those who were crucified were always broken, God preserved those of His Son.

P. 1 Cor. v. 7. "For even Christ our Passover is sacrificed for us."

St. John xix. 33—36. "But when they came to Jesus, and saw that He was dead already, they

brake not His legs. But one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken."

Q. Was our Saviour, then, crucified according to these prophecies, and as these types foreshewed?

A. Yes; He was. When the Jews cried "Crucify Him, crucify Him," Pilate gave sentence that it should be as they wished.

Q. What was then done to our Lord?

A. "After Pilate had scourged Him, he delivered Him to be crucified." And bearing His cross, He went forth into Golgotha; and there they crucified Him between two thieves.

Q. Was Jesus able to bear His cross?

A. No; the pain of mind and body which He had suffered during the night had weakened Him so that He had not strength to carry it.

Q. Who then carried it for Him?

A. The Jews made Simon, a Cyrenian, carry it.

Q. Was there any writing put up over His cross?

A. Yes; Pilate wrote, Jesus of Nazareth, King of the Jews, on a piece of wood, and put it on the cross over our Lord's head.

Q. In how many languages was it written?

A. It was written in Hebrew, Latin, and Greek; so that the people of those nations who dwelt at Jerusalem might know who was crucified.

Q. Did the Jews find any fault with this writing?

A. Yes ; they said it should not have been " Jesus of Nazareth, King of the Jews," but that *Jesus said* He was King of the Jews.

Q. Did Pilate alter it?

A. No ; he refused to do so, saying, " What I have written I have written."

P. St. John xix. 19, 21, 22. " And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

"Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews ; but that He said, I am King of the Jews.

"Pilate answered, What I have written I have written."

Q. Did Pilate believe Jesus to be a king?

A. No, he did not. He wrote the words in mockery, as the accusation upon which our Lord was condemned to die. But what wicked men say in ridicule is often the truth, as it was in this case.

Q. How long did Jesus Christ hang on the cross?

A. Six hours ; from nine in the morning till three in the afternoon.

Q. What were our Lord's last words?

A. He said, " I thirst ;" and a sponge filled with vinegar was put to His mouth ; then He prayed for His murderers, " Father, forgive them, for they know not what they do ;" and then He commended His soul into the hands of God, and died.

P. St. John xix. 29. " Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth."

Q. What Psalm describes our Lord's passion and death ?

A. The twenty-second Psalm.

Q. Did Jesus die before the thieves ?

A. Yes He did, probably in consequence of His having suffered so much more than they did ; but in His doing so a prophecy was fulfilled ; for the thieves being alive their legs were broken, while our Lord's were left untouched.

Q. Was any other prophecy fulfilled ?

A. Yes ; a Roman soldier out of wanton brutality insulted our Lord's dead body by piercing it with his spear ; fulfilling (though he did not know it) the prophecy, "They shall look on Me whom they have pierced."

P. St. John xix. 34. "But one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water."

Q. What came out of the wound made by the spear ?

A. Blood and water.

Q. Do you know what the blood and water represent ?

A. The two Sacraments which Christ ordained : the water representing the Sacrament of Baptism ; the blood, the Sacrament of the Lord's Supper.

Q. What was the form of the cross ?

A. The cross was made by a piece of wood being fixed in the earth. Across this piece of wood, nearly at the top, another piece was fastened, the top of the piece of wood fixed in the earth coming above it. On this same piece another piece was fastened, on

which the body rested. Under this the feet were nailed, and the hands to the beam which went across. The inscription was put on the top of the beam fixed in the ground.

Q. Was it a very painful death ?

A. Yes ; it was a cruel death ; for the nails driven through the hands and feet caused the sharpest pain, and the person who was crucified died from the torture.

Q. Who were generally put to death by crucifixion ?

A. The lowest slaves. No Roman was allowed to be crucified ; and the slaves who were crucified were often put to death before to save them the torture.

Q. Can you tell me if it was thought to be the most disgraceful death ?

A. Yes, it was ; for no Roman was allowed to be crucified. And if a man who had disgraced himself died before he could be punished, the greatest disgrace that could be offered to his memory was to crucify a figure of him.

Q. Was it a lingering death ?

A. Yes it was, strong men have lived for a week on the cross.

Q. Jesus Christ died the death of the lowest slave : was He ever treated at another time as a slave ?

A. Yes ; Judas sold Him for thirty pieces of silver, which was the price of a slave.

P. Exodus xxi. 32. " If the ox shall push a manservant or a maidservant, he shall give unto their master thirty shekels of silver, and the ox shall be stoned."

Q. Was this spoken prophetically of Christ ?

A. Yes, it was. Zech. xi. 12, 13. " And I said unto them, If ye think good, give me my price ; and if

not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. (Ironically written.) St. Matt. xxvi. 15.

Q. Why is it necessary for you to confess that you believe that Christ was crucified?

A. Because if I did not believe it I am under the curse of the law of Moses; but I believe that "Christ hath redeemed me from the curse of the law, being made a curse for me," for, "Cursed is every one that hangeth on a tree,"—*i.e.*, cross. (Gal. iii. 13.)

Q. What does His crucifixion teach you?

A. It teaches me several things,—that the wish within me to do what is wrong must be crucified; for I was made a member of Christ at my baptism, and "they that are Christ's have crucified the flesh with its affections and lusts."

Q. Does it teach you anything else?

A. Yes; that with the Apostle "I must not glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Also, that as He humbled Himself to the death of the cross, I must humble myself to whatever it may please God to call upon me to suffer.

Q. What must it make you careful of doing?

A. Of crucifying Jesus Christ afresh by my sins, (Heb. vi. 6); for neither the Jews nor the Romans were the *cause* of His crucifixion—they were only the instruments in the hands of God to work out His purpose. Sin—my sin, and everybody's sin—caused Christ to be crucified, and I must pray to be kept from all sin.

Q. Do you know what punishment came upon the Jews for crucifying Christ?

A. Yes, they rebelled, some years after, against the Romans, who came and took Jerusalem. And after the city was taken they crucified the Jews in such numbers that room was wanted for the crosses, and crosses were wanted for their bodies.

Dead.

Q. After saying you believe that Christ was crucified; why do you say that you believe that He was dead?

A. Because those who were crucified did not always die, but was sometimes taken down from their crosses alive.

Q. Did the prophets foretel Christ's death?

A. Yes.

P. Ps. xxii. 15. "And thou hast brought me into the dust of death."

Dan. ix. 26. "And after threescore and two weeks shall Messiah be cut off, but not for Himself."

Q. What is death?

A. The separation of the soul from the body.

Q. Did our Saviour Christ die in this way?

A. Yes, He did. He said, "Father, into Thy hands I commend my spirit;" and having said thus, He "gave up the ghost,"—i.e.—the spirit left the body. (St. Luke xxiii. 46.)

Q. Can you tell me any particulars about His death?

A. Yes; He died much sooner than people who were crucified usually did; so that Pilate marvelled

that He was dead so soon. His terrible suffering of the night before shortened His torture on the cross.

Q. Do you remember if anything else happened?

A. Yes; "The vail of the Temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and many saints arose from the dead, and went into Jerusalem; and were seen by many.

Q. What effect had these fearful events upon the Roman soldiers, and the bystanders?

A. They "feared greatly, and said, Truly this was the Son of God," (St. Matt. xxvii. 51—54). And the people who were looking on, smote their breasts and returned to the city, (St. Luke xxiii. 48).

Q. Why was it necessary that Christ should die?

A. Christ's death was necessary, that He might fulfil His three offices of Prophet, Priest, and King.

Q. How did His death make Him fulfil His office as a Prophet?

A. Because He Himself had foretold His own death, (St. Luke xviii. 33). His death was necessary to shew that what He foretold must come true. And all the prophets who foretold His death only spoke by His Spirit: so that in the fulfilment of their prophecies Christ's own word was fulfilled.

Q. How does His death enable Him to fulfil His priestly office?

A. The priest always killed an animal as a sacrifice to God, (Heb. v. 1). But the blood of bulls and goats could not take away sin. So Jesus Christ said, "Lo, I come to do Thy will, O God."

P. Heb. x. 4, 8, 9. "For it is not possible that the blood of bulls and of goats should take away sins."

"Above when He said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said He, Lo I come to do Thy will, O God. He taketh away the first, that He may establish the second."

Q. And what was God's will?

A. That a pure and holy sacrifice should be offered up for the sins of mankind, that they might be reconciled unto Himself.

Q. Did Christ's death reconcile us unto His Father?

A. Yes; and so He fulfilled His priestly office in offering up a sacrifice which God required.

P. Rom. v. 10. "For if, when we were enemies, we were reconciled unto God by the death of His Son, much more, being reconciled, we shall be saved through His life."

Col. i. 21, 22. "And you, that were some time alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable, and unreprouceable in His sight."

Q. How does His death enable Him to fulfil His kingly office?

A. Our Lord's death was necessary, because it enabled Him to "destroy him that had the power of death, that is, the Devil," (Heb. ii. 14). Christ could not be our king, if the devil had the power of death over us.

Q. Can you repeat another text which teaches you this ?

A. Yes.

P. Rom. xiv. 9. "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living."

And Buried.

Q. Are there any prophecies which speak of our Lord's being buried ?

A. Yes. Psalm xvi. 9, 10: "Therefore my heart is glad, and my glory rejoiceth ; my flesh also shall rest in hope. For Thou wilt not leave my soul in hell ; neither wilt Thou suffer Thine Holy One to see corruption. Isaiah liii. 9: "And He made His grave with the wicked, and with the rich in His death ; because He had done no violence, neither was any deceit in His mouth."

Q. Did any event foreshew our Lord's burial ?

A. Yes ; He tells us that Jonah in the whale's belly was a type of Himself in the grave.

P. St. Matt. xii. 40. "For as Jonas was three days and three nights in the whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth."

Q. Was there anything remarkable in Christ's being buried ?

A. Yes. The Romans never allowed those who were crucified to be buried. Their bodies hung on the crosses till they wasted away ; and soldiers were

placed to prevent their friends from taking them down.

Q. How, then, was Jesus Christ buried ?

A. The *Jewish* law required that any man who suffered by *their law* should be buried on the same day he was put to death.

P. Deut. xxi. 22, 23. "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance."

Q. What did the Jews therefore do ?

A. They asked Pilate to allow them to take the bodies away.

P. St. John xix. 31. "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken; and that they might be taken away."

Q. Did Pilate give them leave to do so ?

A. He made enquiries first, if the bodies were dead, and on Joseph of Arimathæa's coming and asking for our Lord's body, Pilate gave it to him.

P. St. Matt. xxvii. 57, 58. "When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered."

Q. What do you know of Joseph of Arimathæa ?

A. That he was a RICH man as well as a good man.

Q. Why do you lay so much stress upon his being a rich man ?

A. Because of the prophecy that Jesus should make "His grave with the rich in His death."

Q. Was there anything particular in the fulfilment of this prophecy ?

A. Yes ; the Jews had a burying ground where those who were put to death for offences were buried, just as our prisoners who are put to death are buried near, or in, the prison.

Q. Why do you suppose all that was prophesied came true ?

A. Because when a man prophesied, he did not speak of himself : the Holy Ghost spoke through him. (2 Peter i. 21.) And whatever God has spoken must come to pass. So the Roman law, which would have prevented the body of Christ being taken from the cross, and the Jewish law, which would have laid it in a particular piece of ground, were both broken, that the prophecies might be fulfilled.

Q. Who came to our Lord's burial besides Joseph of Arimathæa ?

A. Nicodemus, bringing with him a mixture of myrrh and aloes ; with this they anointed the dead body of Christ, and wrapped it in linen cloths, as the manner of the Jews is to bury.

P. St. John xix. 39, 40. "And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes,

about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury."

Q. What was then done with the body?

A. It was laid in a tomb which Joseph of Arimathæa had had prepared for himself.

P. St. Matt. xxvii. 60. "And laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed."

St. Mark xv. 46. "And laid Him in a sepulchre which was hewn out of a rock, and rolled a stone to the door of the sepulchre."

Q. What does Christ's death and burial remind you of?

A. It reminds me that I, who am baptized in the name of Jesus, am buried with Him in my baptism unto death unto sin. As a dead man can neither feel, nor taste, nor hear, nor smell, so I must be like one who is dead to all the wicked and sinful pleasures of the world. (Col. ii. 12.)

He descended into Hell.

Q. How do you know that Christ went down into hell?

A. St. Peter teaches me that Psalm xvi. 10 applies to Christ's soul, in Acts ii. 25—31.

P. "For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption."

Q. What do you mean here by hell?

A. Hell is the same word as Hades, the place where Dives is represented as suffering torment in, (St. Luke xvi. 23). And where the rebellious angels are kept, (St. Jude 6).

Q. Do you suppose our Lord suffered torment there?

A. No. The damned suffer from the worm of conscience that never dieth, which our innocent Saviour could not suffer from.

Q. Why do you suppose that Christ went into hell?

A. Having taken flesh upon Himself, our Lord lived and died as a man. When His soul was separated from His body, it went, I believe, into hell, not to suffer, but that my soul might never come there. Some, however, think He went into hell to shew Himself to the devils as their Conqueror.

Q. *Is there any other reason?

* Bishop Horsley's Sermons on this text may be read with advantage.

A. Yes ; St. Peter tells us that he went there to preach. (1 Pet. iii. 19.)

Q. But did not our Lord tell the dying thief that on the day of His death He should be in Paradise, and promise to admit him there ? How could He be in Paradise and in hell at the same time ?

A. Yes, He did. But as Christ did NOT suffer on the cross in His GODHEAD, but only in His HUMAN nature ; so neither did His Godhead go down into hell ; only His human soul went down there.

Q. But is not Abraham said to have been in heaven long before Christ went down into hell ? How could Christ's descent into hell be necessary in his case, seeing he was in heaven before Christ was in hell ?

A. *All men who are, and ever shall be saved, both those who lived before, and those who lived after Christ's death, are nevertheless saved only by Christ's death. So the souls of those who are in Paradise, are there only because Christ's descent into hell prevented their souls from being kept there for ever.

The third day He rose again from the dead.

Q. On what day did Jesus Christ rise again from the dead ?

* There are no fewer than six interpretations of this difficult article—one of our greatest divines gathers from Scripture that there is a place of torment where Dives went, and a place of happiness where the thief went, which are entered before the final entering in of the places of torment or pleasure of the Judgment. It is not more incongruous with our notions of what is due to the Deity to assert that Christ went into hell—the result of death—than it is to assert that He suffered death.

A. On the third day.

Q. Do you remember if any person was a type of Christ's burial and resurrection on the third day ?

A. Yes, the prophet Jonah being a type of His burial was also a type of His resurrection, who was *three* days and *three* nights in the whale's belly, and was then cast forth on the dry land ; so Christ was three days and nights in the grave, and then rose again.

P. St. Matt. xii. 40. " For as Jonas was three days and three nights in the whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth."

Q. Did any day in one of the Jewish festivals shew the day on which Christ was to rise ?

A. Yes ; the day on which the sheaf was waved in the feast of the first fruits.

P. Lev. xxiii. 10—12. " When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest. And he shall wave the sheaf before the Lord, to be accepted for you ; on the morrow after the Sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord."

Q. Did Christ ever foretel His resurrection on the third day ?

A. Yes.

P. St. Matt. xvi. 21. " From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things

of the elders and chief priests and scribes, and be killed and be raised again the third day."

St. Mark x. 34. "And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again."

St. Luke ix. 22. "Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

St. John ii. 19. "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up."

Q. How do you know that this last text refers to our Lord's resurrection?

A. Because the Evangelist tells me so in the following verses.

P. St. John ii. 21, 22. "But He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture and the word which Jesus had said."

Q. Do you remember any texts which speak of Christ's rising on the third day?

A. Yes.

P. 1 Cor. xv. 4. "And that He was buried, and that He rose again the third day according to the Scriptures."

Acts x. 40. "Him God raised up the third day, and shewed Him openly."

Q. Was our Saviour three whole days and three whole nights in the grave?

A. No; but in Scripture a day is often put for a

day and a night; thus, (in Genesis,) "The evening and the morning were the *first day*."

Q. But even then, if Christ rose from the dead on the third day, He was not three days in the grave?

A. The day on which He suffered, and the day on which He rose again, are both counted as whole days; and then we have the three days in which Christ was in the grave.

Q. Do you remember any rite in Scripture in which days are thus reckoned?

A. Yes, in the eight days of circumcision, the day on which the child was born, and the day on which it was circumcised, were each counted in the eight days.

Q. What day of the week was it that this third day fell on?

A. The first day of the week. Jesus was crucified on the day of preparation.

P. St. John xix. 42. "There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."

Q. What do you mean by the day of preparation?

A. I mean the day before a Jewish Sabbath or festival; it was so called because on it the Jews made preparations for the morrow.

Q. How do you know that this day of preparation was the day before the Sabbath, and not some festival?

A. Because the Evangelists tell me so.

P. St. Mark xv. 42. "And now when the even was come, because it was the preparation, that is, the day before the Sabbath."

St. Luke xxiii. 54. "And that day was the preparation, and the Sabbath drew on."

But as well as being (the preparation for) the Sabbath, it was (that of) a "high day," that is, a Passover Sabbath.

P. St. John xix. 31. "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away."

Q. Are we told distinctly that Jesus Christ did rise on the first day of the week?

A. Yes.

P. St. Matt. xxviii. 1. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre."

St. Mark xvi. 1, 2. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him.

"And very early in the morning the first day of the week, they came unto the sepulchre, at the rising of the sun."

St. Luke xxiv. 1. "Now upon the first day of the week very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared."

St. John xx. 1. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

Q. Is this first day of the week particularly observed by us in honour of Christ's resurrection ?

A. Yes. The Israelites were ordered to observe the Sabbath in remembrance of their deliverance from Egypt, (Deut. v. 15) ; and we keep it in remembrance of our far greater deliverance from sin and Satan.

Q. Did the Apostles particularly observe this day ?

A. Yes.

P. St. John xx, 19, 26. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

"And after eight days again His disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

Acts xx. 7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them."

1 Cor. xvi. 2. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

"He rose again from the Dead."

Q. What do you mean when you say that Christ rose again from the dead ?

A. I mean that His soul was again joined to His body, and He became a living man.

Q. How do you know that Christ was in the body in which He was crucified when He rose again ?

A. Because Christ Himself said so.

P. St. Luke xxiv. 39, 40. "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.

"And when He had thus spoken, He shewed them His hands and His feet."

Q. Do you remember any other occurrence which teaches us this ?

A. Yes; when Thomas doubted that Christ was risen again, Jesus made him put his finger into the holes made by the spear and nails in His side and hands.

P. St. John xx. 27, 28. "Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing.

"And Thomas answered and said unto Him, My Lord and my God."

Q. Do you remember any other circumstances which teach us that Christ was risen in soul and body ?

A. Yes; He **ASKED** for food, and in speaking shewed that He had a soul; and He ate the food which nourished *His body*.

P. St. Luke xxiv. 41—43. "And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat ?

"And they gave Him a piece of a broiled fish, and of an honeycomb.

"And He took it, and did eat before them."

Q. Do you remember if any person was the type of Christ's rising again ?

A. Yes ; Joseph, and David His earthly forefather was, who did not rise from the grave, but out of very great trouble.

P. Ps. ii. 6, 7. " Yet have I set my king upon my holy hill of Zion.

" I will declare the decree : the Lord hath said unto me, Thou art My Son ; this day have I begotten thee."

Q. How do you know this Psalm speaks of Christ ?

A. The Church expounded this Psalm of Christ. (Acts iv. 25, 26.)

Q. Did Jesus work any miracle after He rose from the dead ?

A. Yes ; the disciples had toiled the whole night and caught no fish ; but when Jesus told them again to let down the nets, they took an immense number.

P. St. John xxi.

Q. Describe our Lord's resurrection.

A. St. Matt. xxviii. 2—6. " And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and His raiment white as snow : and for fear of Him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here : for

He is risen, as He said. Come, see the place where the Lord lay."

Q. Were the Jews conscious of our Lord's resurrection?

A. Yes. They persuaded the soldiers to say that the disciples stole His body while they slept.

P. St. Matt. xxviii. 11—14. "Some of the watch came into the city and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you."

Q. Might not the soldiers have slept?

A. No. If a Roman soldier ever slept while he was on duty, he was immediately put to death.

Q. Did the Apostles consider Christ's resurrection a most important fact?

A. Yes; when they wanted to fill up the place of the traitor Judas, they said that the person who should be chosen must be ordained to be a witness with them of our Lord's resurrection?

P. Acts i. 21, 22. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection."

Q. How often was our Lord seen after His resurrection?

A. He was seen ten times.

1. By Mary Magdalene. St. Mark xvi. 9.

2. By the two Maries. St. Matt. xxviii. 1.

3. Cleopas, and another walked with Him to Emmaus. St. Luke xxiv. 13, 14.

4. By the disciples when Thomas was absent. St. John xx. 19, 20.

5. By five hundred brethren at once. 1 Cor. xv. 6.

6. By St. James. 1 Cor. xv. 7.

7. By the disciples with Thomas. St. John xx. 26.

8. By the disciples at the sea of Tiberias. St. John xxi. 12.

9. By the disciples before His ascension. St. Luke xxiv. 36.

10. By St. Paul. 1 Cor. xv. 8.

Q. Is it very necessary for you to believe this article of the Creed?

A. Yes; it is very necessary for me to believe it, for St. Paul teaches me that unless I believe it I cannot believe in the resurrection of the dead. See 1 Cor. xv.

Q. If Christ is not risen, will no man rise from the dead?

A. No; St. Paul teaches me, that those who are asleep, that is, dead, are perished if Christ be not risen.

P. 1 Cor. xv. 17, 18. ("And if Christ be not raised,) then they also which are fallen asleep in Christ are perished."

Q. But what will now happen to all who have died in the fear of God ?

A. They will all rise again with Christ, for He is the first fruits of them that slept.

P. 1 Cor. xv. 20. "But now is Christ risen from the dead, and become the first fruits of them that slept."

Q. Will the wicked rise as well ?

A. Yes ; but not *with Christ*.

Q. When will all rise again ?

A. At Christ's second coming.

P. 1 Cor. xv. 23. "But every man in his own order : Christ the first fruits ; afterward they that are Christ's at His coming."

Q. What does the resurrection of Christ teach you ?

A. It teaches me that I must rise from the death of a sinful, to a new and better life.

P. Rom. vi. 4. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

He ascended into Heaven.

Q. What do you mean by the word ascend ?

A. I mean, go up.

Q. Was there any part of the high priest's duty which set forth our Lord's ascension ?

A. Yes ; his going once a year into the holy of holies represented Christ's going into heaven, the holiest place of all.

P. Heb. ix. 3, 7, 8, 11, 12, 24. "And after the second veil, the tabernacle which is called the holiest of all. . . . But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people ; the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.

"For Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us."

Q. Do you remember any prophecies of Christ's ascension ?

A. Yes, in the Psalms.

P. Ps. xxiv. 7. "Lift up your heads, O ye gates ;

and be ye lifted up, ye everlasting doors ; and the King of Glory shall come in."

P. lxviii. 18. "Thou hast ascended on high, Thou hast led captivity captive ; Thou hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them."

Q. How do you know this contains a prophecy of Christ's ascension ?

A. St. Paul teaches me it does in Ephes. iv. 8.

Q. Is there another prophecy of this event ?

A. Yes.

P. Micah ii. 13. "The breaker is come up before them : they have broken up, and have passed through the gate, and are gone out by it : and their king shall pass before them, and the Lord on the head of them."

Q. Did Christ foretel His ascension ?

A. Yes.

P. St. John xx. 17. "Jesus said unto her, Touch Me not ; for I am not yet ascended to My Father : but go to My brethren, and say unto them, I ascend unto My Father, and your Father ; and to My God, and your God."

Q. Describe our Lord's ascension.

A. St. Luke xxiv. 50, 51. "And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven."

Acts i. 9, 10. "While they beheld, He was taken up ; and a cloud received Him out of their sight. And while they looked stedfastly toward heaven

as He went up, behold, two men stood by them in white apparel."

Q. Who saw Him ascend?

A. The Apostles and Angels.

P. Acts i. 10, 11. "And while they looked stedfastly toward heaven, as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Q. What is here meant by heaven?

A. There are several heavens* spoken of in the Bible. St. Paul speaks of the third heaven. The heaven into which Christ ascended is the place where God alone sits enthroned in His glorious majesty, alluded to by the angels, (Luke ii. 14).

P. Heb. ix. 24. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

Q. What does Christ's ascension teach us?

A. It teaches us that we must ascend into heaven in our minds; must always let our thoughts go up to God and holy angels.

P. Col. iii. 1—3. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God."

* The Jews asserted that there were seven heavens.

And sitteth on the right hand.

Q. After confessing your belief that Christ ascended into heaven, what do you next say you believe ?

A. That He sitteth at the right hand of God.

Q. Do you remember anyone in the Old Testament who was taken from a prison to sit at a king's right hand, and thus set forth Christ's sitting at God's right hand ?

A. Yes, Joseph ; whose sufferings and removal from a prison to sit at King Pharaoh's right hand shewed forth our Lord's removal from the prison of the grave to sit at God's right hand.

Q. Can you tell me in what other respects Joseph was like Christ ?

A. Yes, his brethren sold him ; so Judas, one of our Lord's intimate companions, sold Him. Joseph was falsely accused, and put into prison for a sin he had not committed ; so Christ was falsely accused, and put to death for sins of which He was innocent.

Q. Are there no others ?

A. Yes ; when Joseph was taken out of prison Pharaoh made him the greatest ruler in the land after himself, and he ordered every man to bow the knee to him ; so God has made our Saviour Christ Lord and Ruler over the whole world, and given an express command that every knee shall bow to Him.

Q. Is God the Father subject to Him ?

A. No ; God the Father alone is not subject to Him. Christ being inferior to the Father in His manhood.

See Gen. xli. 40—43 ; Phil. ii. 9—11.

Q. Do you remember any prophecy of this event?

A. Yes; Ps. cx. 1: "The LORD said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool."

Q. How do you know this prophecy applies to Christ?

A. Because I am told so by St. Peter in the Acts of the Apostles.

P. Acts ii. 34, 35. "For David is not ascended into the heavens; but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."

Q. Do you remember what St. Mark says of this event?

A. "He was received up into heaven, and sat on the right hand of God." (St. Mark xvi. 19.)

Q. Do you remember what St. Paul says?

A. Yes; when He—i.e., God—raised Him—i.e., Christ—from the dead, "and set Him at His own right hand in the heavenly places." (Eph. i. 20.)

Q. Was the placing of our Lord at God's right hand an honour bestowed upon no one else?

A. No; not even the glorious angels are allowed to sit in God's presence, far less to sit at His right hand.

P. Heb. i. 13. "But to which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool?"

Q. What do you mean when you speak of our Lord's sitting and the angels' standing before God?

A. I do not mean that our Lord sits and the angels

stand ; but God is always pleased when He speaks to us of heavenly things to use words which we understand.

Q. And what do you understand by these words ?

A. As one earthly king will sit in the presence of another earthly king, because they are of equal rank ; so Jesus Christ is said to sit in the presence of the Father, to shew that He is God of equal majesty and power with the Father.

Q. And what do you mean by the word standing ?

A. As a man of inferior rank stands in the presence of a king or person of high rank to shew respect to them by doing so ; so the holy angels are said to stand before God,—that is, they always acknowledge that God is their Lord, and they are His servants.

Q. Did Jesus Christ ever foretel His sitting at the right hand of God ?

A. Yes ; He did.

P. St. Luke xxii. 69. “ Hereafter shall the Son of man sit on the right hand of the power of God.”

Q. What do you mean by the *right* hand of God—here and in Scripture ?

A. As God is a Spirit He has no hands as we have ; but He is speaking to us after the manner of men ; for, as man’s right hand is the hand which is the strongest, Christ’s sitting at the right hand of God means that He partakes of the great power of God.

P. St. Matt. xxvi. 64. “ Jesus saith unto Him, Thou hast said ; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

Q. Does it mean nothing else ?

A. Yes ; to sit at the right hand is the place of honour. King Solomon made his mother sit at his right hand. (1 Kings ii. 19.) So our Lord Jesus Christ has the post of the highest honour given Him in heaven, and shares in the glorious Majesty of God.

P. Heb. i. 3. "Who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

Heb. viii. 1. "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens."

Q. Is there no other meaning to it ?

A. Yes ; at God's right hand all His good gifts are said to be kept, (Ps. xvi. 11) : and our Lord after suffering such sorrow upon earth is now partaker of God's boundless pleasures, and has the distribution of them.

Q. How long is Christ to sit at God's right hand ?

A. Until His enemies shall be made His footstool.

P. 1 Cor. xv. 25. "For He must reign till He hath put all enemies under His feet."

Heb. x. 12, 13. "But this Man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God ; from henceforth expecting till His enemies be made His footstool."

Q. What are Christ's enemies ?

A. Sin, Satan, and Death.

Q. Will these be destroyed before Christ's reign is over ?

A. Yes.

P. Heb. ix. 26. "To put away sin by the sacrifice of Himself."

Heb. ii. 14. "He might destroy him that had the power of death, that is, the devil."

1 Cor. xv. 26. "The last enemy that shall be destroyed is death."

Hosea xiii. 14. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will by thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes."

Q. What will happen then?

A. Christ will then deliver up the kingdom to God the Father.

P. Cor. xv. 24, 28. "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

"And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

Q. Does this article of the Creed give you great comfort?

A. Yes, it does; for it teaches me that Christ, who for the love of men, and for our salvation, "was despised and rejected of men, a man of sorrows, and acquainted with grief," is now possessed of the greatest power and glory: and, I doubt not, that the same love will make Him use His power to protect me now, and allow me hereafter to share His glory with Him, if I humbly pray Him to do so. (St. John xii. 26.)

Q. Why are the words, "the Father Almighty" added?

A. To keep us in mind that our Saviour Christ, who had not where to lay His head upon earth, is now with Him whose power cannot be withstood, and with whom nothing is impossible.

P. St. Mark x. 27. "With God all things are possible."

Isaiah xiv. 27. "For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?"

Daniel iv. 35. "And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?"

Q. And what do these words teach us?

A. We may be sure that none of the enemies of our souls will be allowed to master us, unless we allow them to do so; for God, being almighty, will overcome the most powerful: and that all things which are for our good will be given us.

Q. What ought your belief that Christ is sitting at the right hand of God the Father Almighty to make you feel?

A. It ought to make me feel very humble to think that so powerful and glorious a God was content to be humbled to the death upon the cross for my sins, and make me hope that if I die here unto sin daily, He may of His mercy take me to His kingdom in heaven when I die.

From thence He shall come to judge the quick and the dead.

Q. You say "from thence He shall come;" from whence?

A. From sitting at God's right hand in heaven.

P. 1 Thess. iv. 16. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

Q. When will our Lord come to earth again?

A. We do not know.

P. St. Mark xiii. 32. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

Q. Who will accompany Him?

A. The holy angels.

P. St. Mark viii. 38. "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels."

2 Thess. i. 7. "The Lord Jesus shall be revealed from heaven with His mighty angels."

Q. How do you know Christ will judge us?

A. Because the Bible tells me so.

P. St. John v. 22, 25, 27. "For the Father judgeth no man, but hath committed all judgment unto the Son.

... "The dead shall hear the voice of the Son of God; and they that hear shall live.

... "And hath given Him authority to execute judgment also, because He is the Son of man."

Acts xvii. 31. "Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

Q. Why do you suppose, Christ in His Manhood is to be our Judge?

A. Because our Lord, having been a man, knows how weak we are, and how unable to resist temptation, and can therefore make allowance for our sins, which He could not do as God.

Q. Has our Lord's coming as our Judge been foretold by any of the prophets?

A. Yes; St. Jude tells us Enoch foretold it:

P. St. Jude 14, 15. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all."

And Daniel also prophesied of it:

P. Daniel vii. 13, 14. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

Q. Did our Lord ever speak of His second coming?

A. Yes.

P. St. John xiv. 3, 28. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me ye would rejoice, because I said, I go unto the Father: for My Father is greater than I."

St. Matt. xvi. 27. "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works."

St. Mark xiii. 26. "And then shall they see the Son of man coming in the clouds with great power and glory."

Q. Who besides foretold His second coming?

A. The angels who appeared to the disciples when He went up into heaven.

P. Acts i. 11. "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Q. What will our Lord come as?

A. As our Judge.

P. Acts xvii. 31. "Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained: whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

Q. Has God given you anything to judge your own actions with?

A. Yes; my conscience, which makes me feel

happy when I have done what is right, and unhappy when I have done wrong.

P. Rom. ii. 15. "Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

Q. Why has God given you your conscience for your judge?

A. That I may be guided by it to do what is good, so that I shall be able to give a good account to Christ my Judge.

Q. Do you remember reading of any one in the Bible whose bad conscience made him afraid of the judgment?

A. Yes; Felix.

P. Acts xxiv. 25. "And as he (St. Paul,) reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."

Q. Who will be judged by Christ?

A. All men.

P. Heb. ix. 27. "It is appointed unto men once to die, but after this the judgment."

Rom. xiv. 10. "We shall all stand before the judgment seat of Christ."

2 Cor. v. 10. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Q. What will Christ judge us by?

A. He will judge us by our thoughts, words, and works.

P. Rom. ii. 16. "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel."

1 Cor. iv. 5. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."

St. Matt. xii. 36, 37. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Eccles. xii. 14. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Rev. xx. 12.

Q. Can you give me a description of the judgment from Scripture?

A. Yes; our Lord is said to be seated on a throne.

P. St. Matt. xix. 28. "The Son of man shall sit in the throne of His glory."

St. Matt. xxv. 31. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory."

Q. Will any sit on thrones besides Him?

A. Yes; the Apostles will.

P. St. Matt. xix. 28. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Q. Who will stand before Him?

A. All men; both those who are alive at His coming, and those who were dead but have risen to be judged.

P. Acts x. 42. "It is He which was ordained of God to be the Judge of quick and dead."

Q. What is the meaning of quick?

A. The living.

1 Peter iv. 5. "Who shall give an account to Him that is ready to judge the quick and the dead."

2 Tim. iv. 1. "The Lord Jesus Christ, who shall judge the quick and the dead, at His appearing and His kingdom."

1 Thess. iv. 13—18.

Q. And what will then happen?

A. The Books will be opened, and we shall be judged by all our words, thoughts, and actions, which are written down in that book.

P. Dan. vii. 10. "A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened."

Q. Do you mean that there will be real books?

A. No. But God knows everything as well as if it were written in a book, and all we have done will be proclaimed aloud.

Q. And after that, what takes place?

A. Christ gives His rewards to the good.

P. St. Matt. xvi. 27. "And then He shall reward every man according to his works."

St. Matt. xxv. 34. "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And punishes the wicked.

St. Matt. xxv. 41. "Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Q. Do you remember to whom our Lord is compared, and to whom He compares Himself, as our Judge?

A. Yes; St. John the Baptist likens Him to a husbandman, (St. Matt. iii. 12); and our Lord describes Himself as a householder giving orders to his reapers, (St. Matt. xiii. 30, 39); and again as a fisherman, (St. Matt. xiii. 47, 48).

Q. Are there no other comparisons?

A. Yes. He compares Himself to a bridegroom who took the wise virgins in with him to the marriage, but shut the foolish out.

P. St. Matt. xxv. 1—10.

And again to the man who gave the talents to his servants, and rewarded those who had made a good use of them, but punished those who had wasted them.

P. St. Matt. xxv. 19, 21, 30.

Q. Is there no other?

A. Lastly He compares Himself to a shepherd.

P. St. Matt. xxv. 31—33. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them, one from another, as a shepherd divideth his sheep from

the goats : and He shall set the sheep on His right hand, but the goats on the left."

Q. What ought your belief that Christ is to be your Judge, to teach you ?

A. It teaches me to be very careful to remember always to pray that my heart may be kept pure ; for God knows the secrets of my heart, and I shall be judged by the thoughts of it, which cannot be holy unless my heart is holy.

Q. And what sort of a life should it make you lead ?

A. St. Peter teaches me that I should lead a holy and a godly life.

P. 2 Peter iii. 11. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

Q. And what does St. Paul teach you ?

A. He teaches me the same.

P. Titus ii. 11—13. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Q. Is there any other lesson which this article in the Creed teaches ?

A. Yes ; it teaches me to be very thankful to Almighty God that He has made Jesus Christ my Judge.

Q. Why ?

A. Because Jesus Christ is a Man as well as Judge, and therefore I am sure He will not be a severe Judge,

but will pardon my sins, if I truly repent of them while I am alive.

Q. Since you believe that Christ will not be a severe Judge, may you therefore lead a careless life ?

A. No ; for though our Lord is merciful and kind, yet He is just as well ; and if I live wickedly I shall certainly be condemned. (2 Pet. iii. 4, 9, 15 ; Rom. ii. 4, 5.)

I believe in the Holy Ghost.

Q. What do you mean by the Holy Ghost ?

A. Ghost means Spirit ; and when I say, I believe in the Holy Ghost, I mean that I believe in the Holy Spirit of God.

Q. What are you taught in the Prayer Book about the Holy Ghost ?

A. I am taught by the Nicene Creed that He proceedeth from the Father and the Son.

Q. Can you prove this from Scripture ?

A. Yes. Our Saviour says He "will send the Holy Ghost who proceedeth from the Father." Now He and His Father "are one," of one substance ; so what proceeds from one must proceed from the other also : and therefore the Holy Ghost proceedeth from the Father and the Son.

P. St. John xv. 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me."

Q. Can you give me any other proof ?

A. Yes; He is sometimes called the Spirit of the Father; at other times, the Spirit of Christ.

P. St. Matt. x. 20. "For it is not ye that speak, but the Spirit of your Father which speaketh in you."

Gal. iv. 6. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

Rom. viii. 9. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His."

1 Peter i. 11. "Searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

Phil. i. 19. "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ."

Q. Who is said to send the Spirit?

A. Sometimes the Father is said to send Him.

P. St. John xiv. 26. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

And at other times the Son is said to send Him.

P. St. John xv. 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me."

St. John xvi. 7. "If I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you."

Q. And what does this teach you?

A. That the Holy Spirit proceeds from the Father and the Son.

Q. Do you remember anything else that the Prayer Book teaches you about the Holy Ghost ?

A. Yes ; that He is the third person in the God-head.

Q. You have told me two truths of the Holy Ghost ; first, that He is a person ; secondly, that He is God ; can you prove that He is a person ?

A. Yes, there are many things which the Holy Ghost is said to do, which can only be said of a *person*.

Q. Mention some instances where the Holy Ghost is said to do that which it requires a person to do.

A. He is said to intercede for us, Rom. viii. 26 : to intercede is the act of a *person*. Again He is said to speak, Acts x. 19 ; xiii. 2 : it requires a *person* to speak. Again He is said to search, which is what is done by a *person*, 1 Cor. ii. 10, 11. Again He is said to hear, speak, receive, testify, reprove, and instruct, St. John xiv. 26 ; xv. 26, 27 ; xvi. 7, 8, 13, 14 ; all which words are nothing else but so many descriptions of a person,—a person hearing, receiving, instructing, etc.

Q. Do you remember any text in the Old Testament which proves the Holy Ghost to be a Person ?

A. Yes. “ And now the Lord God and His Spirit hath sent Me.” (Isa. xlviii. 16.)

Q. Are we said to be able to rouse any feelings in the Holy Ghost which prove Him to be a person ?

A. Yes, the feeling of sorrow ; for I am told not to

grieve the Spirit of God : Eph. iv. 30. Now, to grieve is always spoken of a person ; therefore, if the Holy Ghost can be grieved He is a person.

Q. Is there any other feeling ?

A. Yes, that of resistance. St. Stephen rebukes the Jews for resisting Him. (Acts vii. 51.) To resist is always said of a person.

Q. But do you not suppose that, in all these instances you have mentioned, it might have been God the Father who spoke and acted by the Holy Ghost ?

A. Some people have said that He did so ; but it cannot be true, that in every instance which I have brought forward to shew that the Holy Ghost is a person, God the Father acted through Him.

Q. Tell me some cases in which the Father could not have acted through the Holy Spirit.

A. He is said to come unto us, being sent ; now God the Father cannot be sent ; and He is said to intercede for us, which God the Father never does.

Q. You say the Holy Ghost is a Person : is He a created Person ?

A. No ; He is a Divine and uncreated Person.

Q. Can you prove this ?

A. We read in the Epistle to the Corinthians, that the spirit of a man knows the things that are in him ; even so the things of God knoweth no man, but the Spirit of God.

P. 1 Cor. ii. 11. "For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God."

Q. What does this prove ?

A. Since the Spirit of God is in God, He cannot be of a created nature.

Q. Can you tell me what proves that the Holy Ghost is both a person and uncreated ?

A. Yes ; there is a sin against the Holy Ghost which never can be forgiven. St. Matt. xii. 31, 32.

Q. How does this prove it ?

A. If He were a created person, the sin might be forgiven ; for a sin committed against Christ as the Son of man is forgiven ; and it proves Him to be a person because a sin can only be committed against a person.

Q. You said the Holy Ghost was God : can you prove this from the Old Testament ?

A. Moses wrote that "when he went in before the Lord to speak with Him, he took the veil off until he came out," (Exodus xxxiv. 34). Now the Lord with whom Moses spoke was Jehovah. But St. Paul, writing about this passage, tells me that the Spirit is and was that Lord with whom Moses spoke, (2 Cor. iii. 15—17). Therefore the Holy Ghost is Jehovah.

Q. Can you prove this out of the New Testament ?

A. Yes : in the Acts of the Apostles, v. 3. I read, St. Peter said to Ananias, "Ananias, why hath Satan filled thine heart to lie unto the Holy Ghost ?"—and he repeats the question, "Why hast thou conceived this thing in thine heart ? Thou hast not lied unto men but unto God : " here Ananias is said to have "lied unto God :"—"unto the Holy Ghost,"—clearly proving that the Holy Ghost is God."

Q. Can you tell me an indirect proof that the Holy Ghost is God ?

A. Yes ; God is always said to dwell in a *temple*. The Holy Ghost is said to dwell in a temple, (1 Cor. iii. 16) : therefore the Holy Ghost is God. Besides, He is mentioned with the Father and the Son at our Lord's baptism, (St. Matt. iii. 16, 17). And we are commanded to be baptized in the name of the Father, Son, and Holy Ghost, (St. Matt. xxviii. 19). And the apostolic blessing, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost," etc., teaches us that He is one of the Godhead.

Q. Did the Holy Ghost take a part in the creation of the world ?

A. Yes He did.

P. Gen. i. 2. "And the Spirit of God moved upon the face of the waters."

Ps. xxxiii. 6. "By the word of the LORD were the heavens made ; and all the host of them by the breath of His mouth."

Job xxvi. 13. "By His Spirit He hath garnished the heavens."

Q. Does He take a part in the work of our redemption ?

A. Yes. Though Christ made Himself a sacrifice for our sins, yet that sacrifice would not have benefited us, as long as we were impure ; so the Holy Ghost purifies us and makes us holy.

Q. Can you repeat any texts to prove this ?

A. Yes.

P. St. John iii. 5. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water

and of the Spirit, he cannot enter into the kingdom of God."

1 Cor. vi. 11. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Titus iii. 5. "Not by works of righteousness which we have done; but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Q. What is He also said to be in our behalf?

A. An Advocate, pleading our cause with the Father.

P. Rom. viii. 26, 27. "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."

Q. What else does He do for us?

A. He joins us unto Christ, and unto His body the Church.

P. 1 Cor. xii. 12, 13. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit."

Q. Do you remember another name for the Holy Ghost?

A. Yes; the "Spirit of adoption," (Rom. viii. 15, 16; Gal. iv. 5, 6,) because He is the Spirit with which God adopts us.

Q. And do you remember another name besides ?

A. Yes ; the "Comforter," (St. John xvi. 7,) that is, the person who gives strength : because He makes us strong when sorrow and adversity come upon us.

Q. What is your duty with respect to the Holy Ghost ?

A. I must be very thankful to Almighty God for having sent His Holy Spirit to make me pure and holy, and to comfort me in my distress. And I must pray that He will allow Him always to be my guide to lead me in the way to heaven.

Q. And must you do nothing else ?

A. Yes ; I must pray that the Holy Spirit will keep me pure and holy, and I must also strive to be pure and holy. And I must pray that He will destroy all my lusts, and wash me clean from all sin.

Q. Why must you be very careful to keep yourself pure ?

A. Because, if I do not, I shall resist and grieve the Holy Spirit, who so tenderly loves me.

Q. And what will happen if you continue to resist and grieve the Holy Ghost with your sins ?

A. I shall "quench the Spirit," (1 Thess. v. 19,) as water quenches or puts out fire ; so, if I am so wicked as to sin wilfully, I shall put out the light of the Holy Spirit which God has put in my heart.

The Holy Catholic Church.

Q. What do you mean by the word Church ?

A. It means, "belonging to the Lord."

Q. What word is understood when you speak of the Church ?

A. The word 'house'

Q. Then what is the meaning of the word Church ?

A. The house belonging to the Lord.

Q. When you say, "The house belonging to the Lord," do you mean the building of wood and stone ?

A. No ; I mean the people of God who meet in the house of God to worship Him.

Q. Do Christians who meet to worship God form a Church of themselves ?

A. Yes ; the first Christians had no buildings to worship God in ; but prayed to Him in fields and caves ! and yet they were the Church.

Q. Do you remember what our Lord says about our meeting to pray to Him ?

A. Yes.

P. St. Matt. xviii. 20. "Where two or three are gathered together in my name, there am I in the midst of them."

Q. When do we first hear of the Church ?

A. In the book of the Acts of the Apostles. When St. Peter had converted the three thousand souls which were added to the one hundred and twenty disciples, there was a Church : for after that we read, "the Lord added to the *Church* daily such as should be saved." (Acts ii. 47.)

Q. You say you believe in the Holy Catholic Church. Now there are several *Churches* mentioned in the Acts of the Apostles, and in the Epistles, are there not ? Why do you believe only in one ?



A. There are several Churches mentioned in the Acts of the Apostles, and in the Epistles: but these Churches only made up that *one* Church in which I believe.

Q. Can you mention some passages where *Churches* are spoken of?

A. Yes; in Rom. xvi. 4, the Churches of the Gentiles are spoken of. See also 1 Cor. xi. 16; 1 Thess. ii. 14; 2 Thess. i. 4.

Q. Can you mention some instances of the people who met in a house being called a Church?

A. Yes: the Church in the house of Aquila and Priscilla (Rom. xvi. 5); the Church in the house of Nymphas, (Col. iv. 15); and the Church in the house of Philemon, (Phil. 2.)

Q. You say the Churches thus mentioned only made up one Church: can you prove this?

A. Yes; St. Paul in his Epistle to the Corinthians writes, "Let your women keep silence in the *Churches*," (1 Cor. xiv. 34). Yet he dedicates his epistle "unto the *Church* of God which is at Corinth:" clearly shewing that the *Churches* in Corinth made up only one Church.

Q. Do we read of the Church being spoken of in places where there must have been many Churches?

A. Yes; we read of the Church in Jerusalem, the Church of Antioch, the Church of Ephesus, the Church of Laodiceæ, etc. etc.—cities in which there must have been many Churches.

Q. Why then do you suppose all these Churches were called *one*?

A. Because they were under one Ruler, or Bishop.

Q. Then, do you suppose that now all the Churches in the world only make up one Church?

A. Yes; because they are all under one "Bishop and Shepherd of our souls," Jesus Christ.

Q. Can you tell me of something which you see every day, which puts you in mind of all the Churches making only *one* Church?

A. Yes; a house: it is built upon one foundation, and though it is built with a great many stones, and has a great many rooms in it, it is but one house. So the Church of Christ, which is built upon one foundation, (Isaiah xxviii. 16,) Jesus Christ, (1 Cor. iii. 11,) though made up of many nations, is *but one Church*.

Q. Are not the Apostles called foundation stones of the Church?

A. Yes; they are stones in the foundation; but Jesus Christ makes them one: for He is the corner stone, as well as the chief stone in the foundation, in the building, which fastens all together.

P. Eph. ii. 19—21. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone: in whom all the building fitly framed together, groweth unto an holy temple in the Lord."

Q. Can you mention another reason for saying the Church is one?

A. Yes; because there is but "ONE faith," (Eph.

iv. 5,) and that "faith once delivered unto the saints," (Jude 3,) and therefore though there may be many members in the Church, yet they must all agree in this one faith of the Church.

Q. Can you mention another reason ?

A. Yes. There are but the same Sacraments for all. The Apostles were ordered to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." So there is but one baptism for all.

P. Eph. iv. 5. "One Lord, one faith, one baptism."

Q. And is there but one Sacrament of the Lord's Supper ?

A. Yes: our Lord's command was, "Eat ye all of this,"—"drink ye all of this;"—*i.e.* His body and blood, and therefore, as St. Paul says, (1 Cor. x. 17), "We being many are one bread, and one body; for we are all partakers of that one bread."

Q. And can you still give me any more reasons ?

A. Yes; the whole Church are called in one hope of their calling; for the same reward of eternal life is promised unto every one, and "we all through the Spirit wait for the hope of righteousness, through faith." (Eph. iv. 4.)

Q. And what is your other reason ?

A. The whole Church is bound together by love. The Church endeavours to keep the "unity of the Spirit in the bond of peace."

Q. Will the Church last as long as the world continues ?

A. Yes; for our Lord promised that "the gates of

hell should never prevail against it." And when He sent forth the Apostles to baptize, He made this promise to them, "Lo, I am with you always, even unto the end of the world."

Q. But are not many Churches perished ?

A. Yes ; when the Churches of Asia did not preach Christ, He suffered them to fall away.

Q. Why do you call the Church, Holy ?

A. Because the members of the Church are bound by their calling to lead a holy life ; "for God hath called us with an holy calling," (2 Tim. i. 2; 1 Thess. iv. 7,) and "every one that nameth the name of Christ" must "depart from iniquity." (2 Tim. ii. 19.)

Q. Is there no other reason ?

A. Yes ; Christ has made it holy.

P. Eph. v. 25, 27. "Christ also loved the Church, and gave Himself for it ; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish."

Q. Are all the members of the Church holy ?

A. No ; in this world the good and bad are mixed together : the tares grow up with the wheat.

Q. When will the Church consist of none but holy members ?

A. At the end of the world, "when the wicked shall be turned into hell, and all the people that forget God ;" then the remaining members shall be made holy, and "Christ shall present unto Himself a glorious Church, which shall be holy and without blemish." (Eph. v. 27.)

Q. What do you mean by the word Catholic ?

A. I mean, "throughout the world."

Q. Why do you call the Church, Catholic ?

A. It is (so called in distinction from the Jewish Church) opposed to the Law of Moses, which was confined to the Jewish nation alone.

Q. Can you repeat some texts to prove that the Church of Christ is Catholic ?

A. Yes.

P. Psalm ii. 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

St. Mark xvi. 15. "And He said unto them, Go ye into all the world, and preach the gospel to every creature."

St. Luke xxiv. 47. "And that repentance and remission of sins, should be preached in His name among all nations, beginning at Jerusalem."

Rev. v. 9. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation."

Q. Does the Church contain all things necessary for salvation ?

A. Yes; she is the keeper of the Bible, and the giver of Christ's spiritual gifts.

Q. Why is it necessary for you to believe in the Holy Catholic Church ?

A. Because the Church is the means which Christ has appointed for saving the souls of men; for we read, (Acts ii. 47,) "The Lord added to the Church daily

such as should be saved," and we read of no other way in which they could be saved.

Q. What duty does your profession of belief in the Holy Catholic Church put you in mind of?

A. It reminds me that I was made a member of Christ's body—the Church—by Baptism, and that I must diligently examine myself to see whether I am living as I vowed I would live, and I must pray that I may never by wilful sin bring disgrace upon my sacred calling.

The Communion of Saints.

Q. What do you mean by Saints?

A. "Holy and good men," that is, men who try to live according to the command, "Be ye holy as the Lord your God is holy." (Lev. xix. 2.)

Q. What makes a man a saint?

A. Men are made saints by being made holy by the Holy Spirit of God; and, being called by God to lead a holy life, by His grace obey the call.

Q. Do you suppose the Communion of Saints in the Creed refers to the custom in the early Church of having all things in common?

A. No; because the communion of earthly goods ceased soon after the time of the Apostles, when it was no longer necessary.

Q. What then do you suppose it refers to?

A. I think it means that the saints of God have a spiritual communion with different persons.

Q. Who is the first person the Saints have communion with ?

A. With God the Father.

P. 1 John i. 3. " And truly our fellowship is with the Father."

Q. How have you communion with God the Father ?

A. In prayer I may tell Him of all my wants and sorrows, and He answers me as seemeth best to His godly wisdom.

Q. Do you recollect what Abraham was called ?

A. Yes ; the friend of God. (Jas. ii. 22, 23.)

Q. May you also be a friend of God ?

A. Yes, if I do what He tells me to do without murmuring, as Abraham did. (John xv. 15.)

Q. Are you not nearer to God than a friend ?

A. Yes ; as long as I keep my baptismal vow I am His son.

P. 1 John iii. 1. " Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Q. Whom have you communion with besides God the Father ?

A. With God the Son.

P. 1 Cor. i. 9. " God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ."

1 John i. 3. " And truly our fellowship is with the Father, and with His Son Jesus Christ."

Q. What is the fellowship we have with God the Son ?

A. All that believe in Him are made one with Him, and He dwells in those who love Him.

P. St. John xvii. 20, 21, 23. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; . . . I in them, and Thou in me, that they may be made perfect in one; that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me."

St. John xiv. 23. "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

Q. Have we fellowship with God the Son in any other manner?

A. Yes; He took our nature upon Himself, that He might feel with us in our sorrow and distress.

P. Heb. ii. 14. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil."

Heb. iv. 15. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Q. Are we called upon to share in the sufferings of our Lord?

A. We on our part are called to share in His suffering.

P. Phil. iii. 10. "That I may know Him, and the power of His resurrection, and the fellowship of

His sufferings, being made conformable unto His death."

Q. Will this fellowship end here ?

A. No ; if we suffer with Him here, we shall reign with Him hereafter.

P. 2 Tim. ii. 12. "If we suffer, we shall also reign with Him."

Q. What does our Lord compare our fellowship with Himself unto ?

A. To a vine and its branches ; as the branches are nourished by the stem of the vine, so we are nourished by Christ ; if the branches are cut off from the stem, they die ; so if we leave off loving and serving Christ, we die.

Q. Have the saints fellowship with the Holy Ghost ?

A. Yes, they have. St. Paul writes, "If there be any fellowship of the Spirit." Now when he says, "If," he does not mean to say that he doubts of the Holy Spirit ; but he means to say, "Since there is a fellowship of the Spirit."

P. Phil. ii. 1. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy," etc.

Q. Do you remember another text where the communion of the Spirit is prayed for ?

A. Yes.

P. 2 Cor. xiii. 14. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Q. Does the Apostle say that the Holy Spirit dwells within the saints ?

A. Yes.

P. 1 Cor. iii. 16. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Q. With whom have the saints of God communion, besides the Godhead?

A. With the holy angels, with hypocrites, with fellow saints, and with the saints departed.

Q. What communion have the saints with angels?

A. The angels are sent by God to minister unto them.

P. Heb. i. 14. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Q. Are they said to take interest in us?

A. Yes. "They joy over one sinner that repenteth." (St. Luke xv. 10).

Q. Do you remember how our Lord speaks of their connection with men?

A. Yes.

P. St. Matt. xviii. 10. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

Q. Do you remember an angel ministering to a saint?

A. Yes; an angel opened the prison gates where the apostles were confined, and brought them out, (Acts v. 19); and also for St. Peter, (Acts xii. 7—11).

Q. What communion have the saints with hypocrites?

A. They have only an outward communion with

hypocrites, but they have communion with them in being baptized in the same water, in attending the same church, and in outwardly praying to the same God; and sometimes they have communion with them in partaking of the Sacrament of the Lord's Supper.

Q. Is the communion of a saint with a hypocrite a true communion?

A. Outwardly it appears to be so, but it is not so in reality; for the hypocrite does not bring forth the fruits of grace as a true saint does, and he does not feel in his heart what he says with his lips in his prayers.

Q. What is the Apostle's warning concerning the saints' communion with hypocrites?

A. Eph. v. 11. "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

1 Tim. v. 22. "Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure."

Q. You said that the saints had communion with fellow saints: can you prove this?

A. Yes; for we are children of our Lord, and partakers of the same sacrament, and look forward to the hopes of the same glory.

P. 1 John i. 7. "But if we walk in the light, as He is in the light, we have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin."

Q. Do you remember what the Apostle says we all have in common?

A. Yes, one Head.

P. Col. ii. 19. "The Head from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

Q. You said that the saints had communion with the saints who are dead : can you prove this ?

A. Yes.

P. Heb. xii. 22, 23. "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

Q. How have you communion with the saints departed ?

A. The saints in heaven spend their time in praising the same God that we do, so the same reasons which prove that we have communion with fellow-saints on earth, prove also that we have communion with the saints in heaven.

Q. But do you suppose that the dead can praise God ?

A. Yes ; for death only separates the soul which loved Christ on earth, from the body ; and that the soul lives in the presence of God we know from what our Saviour Christ has taught us.

P. St. Matt. xxii. 31, 32. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac,

and the God of Jacob; God is not the God of the dead, but of the living."

Q. What ought your belief in this article of the Creed to make you think about?

A. It ought to keep me constantly in mind to strive and lead a holy life, (1 John i. 6, 7) and it ought to make me thankful to God for the great honour He has vouchsafed to grant me, in allowing me to have communion with the glorious Godhead. David thought it great honour to be son-in-law to a king (1 Sam. xviii. 18): how much greater an honour is it for the sons of sinful men to have fellowship with God.

Q. And what else ought it to put you in mind of?

A. It ought to put me in mind of my duty of being in charity with all men, since God has shewn such great love to me, a miserable sinner: I should try and love all men, and especially those who love the Lord Jesus, with all my heart.

The Forgiveness of Sins.

Q. What is sin?

A. Sin is the transgression of the law. (1 John iii. 4.)

Q. What do you mean by that?

A. To transgress means "to go across," as a child may be said to transgress when he goes across the bounds where he is forbidden to go.

Q. Shew how sin is the transgression of the law?

A. God has given man His law; and when men

break His law, and do what they ought not to do, they are said to transgress it, or go across it.

Q. Have all men sinned ?

A. Yes ; "There is none righteous, no not one."
(Rom. iii. 10.)

Q. What was necessary to obtain forgiveness of sin ?

A. The shedding of blood.

P. Heb. ix. 22. "And without shedding of blood is no remission."

Q. Could the shedding of the blood of animals do away with sin ?

A. No.

P. Heb. x. 4. "For it is not possible that the blood of bulls and of goats should take away sins."

Q. How do you know that Christ's blood was shed for sinners ?

A. Because I am told so by St. Peter, (1 Peter iii. 18), and by St. Paul, (Rom. iv. 25 ; Gal. i. 4 ; 1 Cor. xv. 3). And it was foretold by Isaiah that Christ should die for sinners. (Isaiah liii. 5.)

Q. Did Christ die for those who lived before He was crucified ?

A. Yes.

P. Rev. xiii. 8. "And all that dwell upon the earth shall worship Him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Q. Do we obtain forgiveness of our sins through the blood of Christ ?

A. Yes.

P. St. Matt. xxvi. 28. "For this is my blood of the new testament, which is shed for many for the remission of sins."

Eph. i. 7. "In whom we have redemption through His blood, the forgiveness of sins."

Q. Can we obtain forgiveness of our sins in any other way ?

A. No ; we cannot. St. Peter says, "Neither is there salvation in any other ; for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.)

Q. What is the consequence of Christ's death ?

A. We are reconciled unto God.

P. 2 Cor. v. 18. "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation."

Col. i. 20. "And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself."

Q. Has Christ obtained forgiveness of sins for all men ?

A. For all men who come to Him in faith.

P. Rom. iii. 24, 25. "Being justified freely by His grace through the redemption that is in Christ Jesus : whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past."

Acts x. 43. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."

1 Tim. ii. 5, 6. "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all."

Q. Does this Article give you great comfort ?

A. Yes, it does ; for I know that if I repent of my sins they will be forgiven, and not laid to my charge in the judgment day.

Q. What duty does this Article of the Creed put you in mind of ?

A. Of thankfulness to Almighty God for having made His Son a sacrifice for sin.

Q. And what must your thankfulness make you do ?

A. Since I am not my own, but bought back from sin, I must glorify God in my body, and in my spirit, which are His.

P. 1 Cor. vi. 19, 20. "Ye are not your own, for ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's."

The Resurrection of the Body.

Q. What do you mean by the word resurrection ?

A. A rising again.



Q. What will your body rise from ?

A. From the grave where it has become dust.

Q. But how can your body, if it be dust, rise again ?

A. God, at first, made my body out of the dust of the earth, and so He can easily raise it again out of the dust.

Q. What will be joined to your body ?

A. My soul.

Q. Does our Saviour Christ ever speak of the resurrection ?

A. Yes.

P. St. John vi. 40, 54. "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life : and I will raise him up at the last day."

"Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise Him up at the last day."

Q. Is the resurrection of the body spoken of in the Old Testament ?

A. Yes.

P. Job xix. 25—27. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another : though my reins be consumed within me."

Daniel xii. 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Isa. xxvi. 19.)

Q. Do you remember reading in the Old Testament of any instances of the dead being raised to life ?

A. Yes; there are three cases. 1. Elijah raised the dead child of the widow of Sarepta to life, (1 Kings xvii. 22). 2. Elisha raised the Shunammite's child to life, (2 Kings iv.) And 3, a dead man was restored to life by touching the bone of Elisha, (2 Kings xiii. 21).

Q. What would these three examples of the dead being raised to life teach those who saw them ?

A. That there would be a resurrection of the dead.

Q. Are there any instances in the New Testament of the dead being raised to life ?

A. Yes; there are three. Our Lord raised Jairus' daughter from the dead, (St. Mark v. 41, 42); and the widow of Nain's son, (St. Luke vii. 12—15); and Lazarus, (St. John xi. 39, 43, 44).

Q. Were any of these bodies raised from the dead when in a state of corruption ?

A. Yes; Lazarus'.

Q. What does that prove ?

A. That though our bodies may be corrupted, yet by the power of God they will become whole and sound again.

Q. But will our bodies be quite the same as now ?

A. No; a change must take place in them.

P. 1 Cor. xv. 50—55. "Neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall

sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Q. What shall we become like in the Resurrection?

A. Our Saviour tells us we shall be like the angels.

P. St. Matt. xxii. 30. "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

And St. Paul writes, (Phil. iii. 20, 21), "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

Q. Did any of the Apostles raise the dead?

A. St. Paul raised Eutychus; and St. Peter, Dorcas.

Q. What does the fact of the prophets and Apostles' raising the dead prove?

A. It proves how wonderful and great the power of God is; for He not only raised the dead to life by His own word, but raised them by His power acting through men.

Q. Was the Resurrection ever denied?

A. Yes, by the Sadducees, (St. Matt. xxii. 23); and we read in the Acts of the Apostles, (xxiii. 8), "The Sadducees say there is no resurrection:" and again, that certain philosophers of Athens said of St. Paul,

"He seemeth to be a setter forth of strange gods : because he preached unto them Jesus and the resurrection," (xvii. 18).

Q. What assurance have we of the resurrection of the dead ?

A. Our Lord's resurrection.

P. 1 Cor. xv. 12, 13, 16, 17, 20. "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead ? But if there be no resurrection of the dead, then is Christ not risen.

"For if the dead rise not, then is not Christ raised : and if Christ be not raised, your faith is vain ; ye are yet in your sins.

"But now is Christ risen from the dead, and become the first fruits of them that slept."

Q. Will all men rise again, both the wicked and the good ?

A. Yes.

St. John v. 28, 29. "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation."

Rev. xx. 12, 13. "And I saw the dead, small and great, stand before God.

"And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works."

Q. What will all men rise to ?

A. The judgment.

P. 2 Cor. v. 10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Q. What ought this Article of the Creed to teach you?

A. First, to be very thankful to Almighty God, who does not allow my body and soul to perish. (1 Cor. xv. 57.)

Secondly, to pray that my faith in our Lord Jesus Christ may be increased and strengthened, for I read in St. John xi. 25, 25, "Jesus said, I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die," and the Life in Christ is so hard, so exceedingly bitter, that I could not persevere in it without this hope—"If in this life only we have hope in Christ, we are of all men most miserable." "What advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." (1 Cor. xv. 19, 32.)

Thirdly, it teaches me not to be too sorry when my friends die. 1 Thess. iv. 13: "That ye sorrow not as others which have no hope."

And fourthly, it teaches me to pray earnestly for forgiveness of my sins, that I may not be condemned when I rise again; for St. Paul teaches me that knowing "there shall be a resurrection of the dead, both of the just and unjust," I should exercise myself, to have always a conscience void of offence toward God, and toward men. (Acts xxiv. 15, 16.)

And the Life everlasting.

Q. Why do you say you believe in the life everlasting after you have said you believe in the resurrection of the dead ?

A. Because all men will rise from the dead to live for evermore.

Q. Will the wicked live for ever ?

A. Yes ; they will live for ever in misery.

P. St. Matt. xxv. 41, 46. "Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment."

St. Matt. iii. 12. "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner ; but He will burn up the chaff with unquenchable fire." See also St. Luke iii. 17.

St. Matt. xviii. 8. "It is better for thee to enter into life halt or maimed, than having two hands or two feet to be cast into everlasting fire."

St. Mark ix. 43—46. "And if thy hand offend thee cut it off ; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched ; where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off : it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched : where their worm dieth not, and the fire is not quenched."

2 Thess. i. 7—9. "The Lord Jesus shall be revealed from heaven, with His mighty angels, in

flaming fire taking vengeance on them that know not God, and that ~~obey~~ not the Gospel of our Lord Jesus Christ: ~~who~~ shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

Rev. xiv. 11. "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night."

Rev. xx. 9, 10. "And fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Q. Where will the good live?

A. In the presence of God, enjoying everlasting happiness.

P. Rev. iv. 8. "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Rev. xii. 15—17. "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. xxxv. 10.)

St. Matt. xxv. 34. "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

1 Pet. i. 4. "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."

Q. What is required on our parts before we can enjoy everlasting life?

A. To believe in our Lord Jesus Christ, and to keep God's commandments.

P. St. John v. 24. "Verily, verily, I say unto you He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

St. John xii. 50. "And I know that His commandment is life everlasting."

Q. What does this Article of the Creed teach you?

A. To fear sin. (Rom. vi. 23.) "For the wages of sin is death:" and to stand in awe of God, "which after He hath killed hath power to cast into hell." (St. Luke xii. 5.) It ought to make me think less of the world, and more of God, "in whom are hid all the treasures of wisdom and knowledge," (Col. ii. 3): and to disregard the sufferings of this life, "which are not worthy to be compared with the glory which shall be revealed in us," (Rom. viii. 18).

Q. And what besides?

A. It teaches me to adore the goodness of Almighty God, who has redeemed me through the precious blood of His dear Son, that I may dwell with Him in everlasting life.

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